

PROBLEMS OF ETERNAL MOMENT

J. GRANT ANDERSON

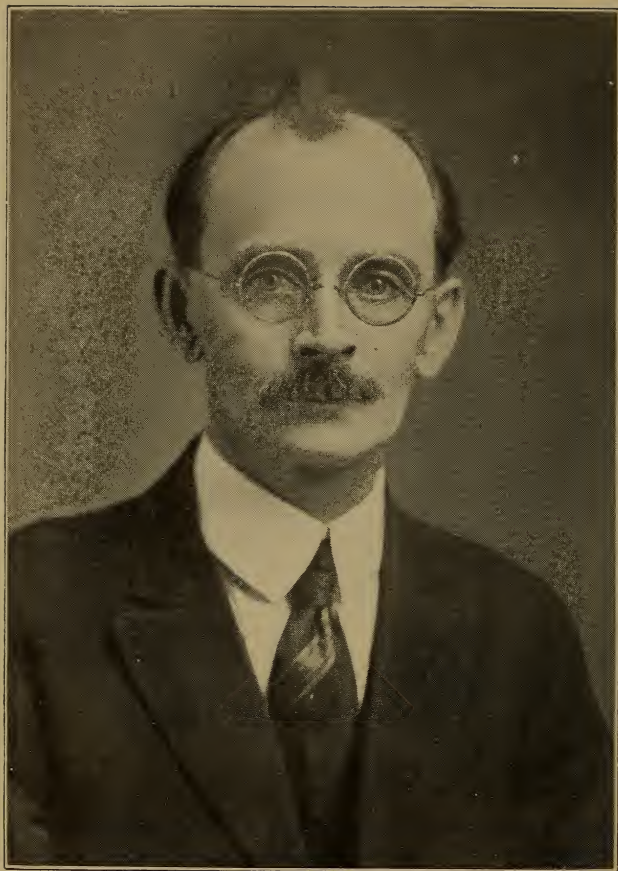


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J. Grant Anderson.

PROBLEMS of Eternal Moment

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INTRODUCTION.

Solomon, the wise man, said, "To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die." Those vital decisions and acts of man which go to make up the balance-sheet of life, and which decide the future destiny of all mankind, we consider problems of eternal moment. Millions of precious souls are today sailing on uncertain seas; but there are messages enough for their guidance, if we can catch these messages and send them on. God's part is complete; the message to a lost world is on hand; our responsibility, then, is to transcribe and transmit it correctly; for we, every saved soul, are, in Christ's stead, to teach men how to become reconciled to God.

To the end that the world might be reconciled to him, God uses every constructive agency. In time past he has taken humble fishermen, weak men, impulsive men, natural liars, rich men, educated and uneducated men, and transformed them by his grace and mighty power into instruments of usefulness, and their sermons and writings have sent a holy thrill vibrating down through the ages. The world of humanity has been hypnotized by sin, and must be aroused quickly, or they may sleep the sleep of death. What is needed today is a message that is positive, aggressive, and progressive—a wholesome, saving, life-giving message which will appeal to the moral, intellectual, and emotional part of every man. Natural philosophy can not explain the operations of the Spirit of God, no more than scientific elucidations can reveal how forms of life can spring from transparent,

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homogeneous protoplasm ; yet the Lord, who is infinite in wisdom, has seen fit to awaken the slumbering souls of men through the foolishness of preaching, and his written Word. Noiselessly as the opening of the rose-bud or the rising of the morning sun, God speaks to the souls of men, and as silently and softly as the snow-flake falls upon the meadow land, he speaks peace to troubled hearts. The day of speculative theology is past, and men demand eternal verities. The object of this volume is to stir men to action, to stimulate progress, and to awaken responsibilities, which automatically will kindle holy fires on cold family altars, and transform men from a dead sea into a sea of glass mingled with celestial fire, reflecting the true image of Almighty God.

J. GRANT ANDERSON.

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Problems of Eternal Moment

CHAPTER I

THE WORD OF GOD

I am not so much interested in what the prophet said as I am in what God meant when he spoke through those lips of clay. It is the voice of God that I desire to hear, and I hear him speaking when I read my Bible. To properly understand a building one must converse with the architect, and to fully comprehend the Bible we must be in touch with the divine. The lexicographer can not explain the Word of God, and the grammarian, as such, will never be able to understand the prophet. The Bible is God speaking to humanity, and if we should start to study our Bible for any other purpose than to hear him, we shall soon be lost in details. I go to the infidel for infidelity, but to the Book for truth, for it is a

REVELATION FROM GOD

The Bible is a living fact. It exists. It has been printed and read in more than one hundred and fifty languages. Its power has everywhere been felt, by individuals, communities, governments, and nations. Its fruits have been gathered in all climes. Its doctrines have enlightened, its teachings have purified, and its promises have comforted millions of the human family. Many of the wisest and most influential men and women of all ages have been thoroughly convinced that it is the Word of God, and this conviction has increased as

their virtues, the excellence of their characters, and the spirituality of their lives have increased. Countless multitudes of them have been ready to die rather than to deny this truth. Thousands have suffered martyrdom rather than deny it.

No other book in the world, indeed all the other books in the world have not imparted to the dying a tithe of the support, consolation, and hope that the Bible has given. It has taken away the terrors of death. It has sent its light across the dark valley. It has brought God, Christ, and heaven near, and made the future, with its ineffable glories, a present reality to the departing saint. These are facts in the history of the Bible that can not be wiped out. If the book could be destroyed by its enemies today, what it has done in the past would remain untouched and would not be disturbed in the slightest degree.

If the Bible is not of God, if its promises have no basis, then it plunges us into a darker sea of doubt and perplexity than before, and only adds to the mysteries of existence, to the gloom of life, and to the terrors of death. But if it is the Word of God, it speaks with an authority that none can safely disregard; its messages are solemn beyond all human expression. It pours light through a darkened world, scatters the clouds of doubt, solves the problems of human life and history, and gives to mankind an infallible teacher and guide. We hail it as a revelation of our Father to his children, a revelation of his character, his will, his grand purposes, and his boundless love.

OUTLIVED ITS ENEMIES

The fact that the Bible has survived the ravages of time and the efforts of wicked men to destroy it is proof that it is a divine revelation. While the greatest human productions after exerting a controlling influence in the world gradually lose their power and pass out of the current of literature, the Bible not only continues to be a living force, but it increases in power with the progress of time. It has not come to us like the shrunken mummies of Egypt, but full of vitality, freshness, and beauty. As it quickens the intellects and purifies the hearts of men, they are better able to understand its messages, apprehend its doctrines, and appreciate its exceeding great and precious promises. And thus the Bible creates the means for its own development and augmenting power.

It can not grow old. It can not become obsolete. There is nothing that can be substituted for it. There is nothing that can compete with it in the race of usefulness. It not only keeps in advance of all other forms of literature and systems of philosophy and ethics, but it is constantly gaining upon them. It never controlled, guided, and benefited so many millions of the human family as it does today. Its doctrines and precepts and prophecies were never better understood than now. There never were so many facilities for studying the Bible as exist at the present moment.

The Bible, like its Author, is inexhaustible. It has resources in reserve yet to be brought out. God is behind his own Book, pushing it forward and onward, multiplying copies of it the same as he produces the leaves

upon the trees in the springtime. Its waters of life flow from a perennial fountain, for the word of God liveth and abideth forever.

The Bible is more than ancient literature or abstract philosophy, for it appeals to the inner and indestructible part of men. Silently behind its pages there stands motive, thought, impulse, and the quenchless immortality, for which there are no words or language to express. One may dissect the body, but he can not dissect the life. The botanist may analyze the flower, but he can not analyze the fragrance, and so it is with the Word of God. It is infinitely more than literature, for it is the divine revelation. It is not only discipline, it is also holiness. The altar may be measured in cubits, but no measuring rod can be laid upon the quality of the sacrifice. The Word of God deals with infinite, immortal qualities. One may take issue with the newspaper, or the almanac; but he who takes issue with the Bible, the Word of God—does so at the peril of his soul.

ITS ASTONISHING ACCURACY

An astonishing feature of the Word of God is that, notwithstanding the time at which its compositions were written, and the multitudes of topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. There are none of those mistakes which the science of each succeeding age discovers in the preceding, and, above all, none of those absurdities that are found in such great numbers in the writings of the ancients, in their sacred codes and in their philosophies, and even in the finest pages of the Church Fathers—not one of

these errors is to be found in the Word of God.

Peruse with care the Scriptures from end to end, and while you apply yourself to this examination, remember that it is a book that speaks of everything—that describes nature, tells us of the water, of the atmosphere, of the mountains, of the animals, of the planets, etc. It is a book that tells us of the first revolution of the world, and that also foretells the last. It speaks of the beginning of time and of its end. It recounts the history of the earth and sky in the circumstantial evidence of history; it extols them in the sublimest strains of poetry; and it chants them in the charms of glowing songs. It is a book that is full of Oriental rapture, elevation, variety, and boldness. It is a book that speaks of the heavenly and invisible world, while it also speaks of the earth and things visible.

The Bible is a book that thirty-five or more writers of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years have contributed to make. It is a book that was written in the center of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews; in the schools of the prophets of Bethel and Jericho; in the sumptuous palaces of Babylon; on the idolatrous banks of the Chebar; and, finally, in the center of western civilization among the ignorant Jews and in the midst of the learned polytheistic Greeks. It is a book whose first writer had been a pupil of the magicians of Egypt, magicians in whose opinion the sun, the stars, and the elements were endowed with intelligence and reacted upon the elements and governed the world by a perpetual alluvium. It is a book whose first writer

preceded by more than nine hundred years the ancient philosophies of Asia and Greece—of Confucius, of Thales, Pythagoras, and Socrates. It is a book that carries its narrations even to the hierarchy of the angels; even to the most distant epochs of the future; and the glorious scenes of the last days. Holy men were inspired by God to compile it. It is the voice of God speaking from behind the curtain. Eternity whispered the secret things to holy men, and inspiration gave them suitable language.

THE BEAUTY OF BIBLE LANGUAGE

The beauty of the Bible language is universally acknowledged, and this is mainly due to its exquisite use of natural objects for illustration. It draws from every field in God's vast domain. When an appeal is to be made to the emotional part of men, the references are at once to natural objects; and throughout all its books the stars, the mighty sea, the flowers, and rushing armies are prominent illustrations of the beauties of religion and the glories of the church. Examples: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." The power and beauty of similar objects appear in the Savior's teachings. The fig and the olive and the lily of the valley and the sparrow gave peculiar force and beauty to the great truths they were used to illustrate. The Bible throughout is remarkable in this respect.

One of the Bible's adaptations to the nature of man is found in the sublime and perfect representation of the natural world, by which nature is ever made to proclaim the character and perfection of God. No language can be written that so perfectly sets forth the grand and terrible as references to nature and its forces, as we hear when God answers Job out of the whirlwind. No higher appreciation of the beautiful, and of God as the Author of beauty, was ever expressed than when our Savior said of the lilies of the field, "I say unto you, That even Solomon in all his glory was not arrayed like one of these," and then adds, "If God so clothe the grass of the field," ascribing elements of beauty to every leaf and opening bud of the Creator's skill and power.

ITS WONDERFUL HARMONY

The Bible is a book of wonderful harmony, pointing us away from the mean and transitory things of earth to the invisible God, without a shape on which to rest our enquiring eyes or line on which to lay our trembling hand. It is forever pointing us upward and onward through a silence that makes our very heart-beats a conscious trespass, and through a light that makes us shrink unless we are pure in heart and life. The moral code of the Bible is complete. It is a perfect law of liberty. We can not add to its perfection. There is no short cut upon a straight road. Can anyone add to it an appendix of omitted morals?

In the Bible we find a wonderful unity in variety. Job, Daniel, and Hebrews differ in style, but in all it is man who is tempted, the devil who is the tempter, and God who delivers those who trust him and obey his

laws. Some people regard the Word of God as a mere miscellaneous collection of disjointed fragments, but they could scarcely make a more serious mistake. The whole composition hangs together like a fleece of wool. It begins with the creation of the world, the beginning—that dateless date, that time so remote that the mind staggers at the thought. It ends with the winding up of all things earthly and the opening scenes of vast eternity. The Old Testament is the vestibule through which we enter the matchless Parthenon of the New. The Old Testament is mainly the history of God's covenant people. Through all this history, the nearly forty centuries, are interspersed the sublime conversations of Job, the pithy proverbs of Solomon, and the predictions of the prophets. We hear, at the proper intervals, the timbrel of Miriam, the harp of the Psalmist, the plaintive wail of Jeremiah, and the sonorous triumphs of Isaiah and Habakkuk.

Through all the Old Testament there flows one warm and mighty current—like the water of the Gulf Stream through the Atlantic—setting toward Jesus Christ. In Genesis he appears as the seed of the woman that should bruise the serpent's head; the blood that stained the Jewish lintels on the night of the exodus is but a type of the Lamb of God that taketh away the sin of the world; the brazen serpent pointed toward him. Moses and the prophets testify of Christ. Just as the rich musical blast of the Alpine home in Wengern is echoed back from the peaks of the Jungfrau, so every verse of the fifty-third chapter of Isaiah is echoed in the New Testament of Immanuel.

After a silence of about four hundred years, the New

Testament begins, with the genealogy of the Savior. The first four books are occupied with the earthly life and sacrificial death, the resurrection, and ascension of the Incarnate One. The four independent narratives of the evangelists, like the four walls of a church edifice, contain and enclose a practically complete narrative of Christ's life. Each one has its place and purpose: Matthew wrote for the Jews, and in his gospel Christ is represented as King; the book describes his kingdom and its laws. Mark describes his wonderful deeds as a man of action—the Christ as a servant doing his Father's will. Luke wrote for the Gentiles, and of Jesus as the Son of man. John occupies his rich, aromatic pages with the wonderful words of the Son of God. He defines the special purpose and object of his narrative at the close of the twentieth chapter as follows: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The book of Acts, written by Luke, continues to relate what Christ does and teaches through his apostles and representatives. It is devoted to the founding of Christian churches in certain great centers of influence like Jerusalem, Antioch, Ephesus, Corinth, and Rome. The Epistle to the Romans is the grand argument for justification by faith. That to the Galatians treats of deliverance from bondage of the law. The letter to the Philippians is redolent of gratitude and of joy. The Epistle to the Ephesians is the setting forth of the "heavenlies." That to Philemon is the charter of human rights and the seed of emancipation proclamations. The Epistles to the Corinthians are manuals of personal conduct and the

government of churches. When Paul wrote to Timothy and to Titus he furnished manuals for Christian pastors. John's letters are all love-letters, and needful. Hebrews sets forth the priestly office of Jesus. Peter utters practical precepts and warnings that are needful for the followers of Christ until the end of time.

When the life, the death, and the mighty works and divine instruction of Christ (by his apostles) have been about completed, there bursts upon us the magnificent panorama of the Apocalypse. This is the book of sublime mysteries. But through all the apparent confusion of vials, horned beasts, marching armies, and winged angels, we can distinctly trace the progress of the glorious church of God, and her final victory, led by King Jesus. The long earthly battle terminates in the overthrow of Satan; the final resurrection of all the dead; the general judgment; the awful separation of those who have been companions upon earth; the last call, "Come," to those who are saved, and the final, "Depart from me," to those who close their life's work in rebellion against the throne of God. Oh, awful day!

WHAT THE BIBLE HAS DONE

There is an influence about this book which none other possesses. This message from heaven of peace and pardon and friendliness and kindness and goodwill to all men, has, by the heralds of salvation, been actually girdling the whole of this globe of ours. Unrelaxed by torrid heat, unnumbed by arctic cold, it can point to trophies of the cross in every clime. It has entered the palaces of kings and the castellated mansions of great chiefs. It has controlled the deliberations of senates.

It has settled the uproar of tattooed warriors, yielding the murderous spears. It has pierced into the coarsest heathen intellect and roused into action its slumbering faculties and quickened them into spiritual activity. It has melted into contrition the most obstinate savage heart and enchained its wayward, roving desires and imperious impulses; yea, and purified and regulated them with a fascination and a power vastly transcending anything that hope ever imagined or fear conceived.

In a thousand instances the Bible has made the thievish, honest; the lying, truthful; the churlish, liberal; the extravagant, frugal. It has in numberless instances, converted the cruel, unfeeling heart into kindness and good will; it has turned discord and revelry into harmony and sacred song; it has wrought its way into the darkest caverns of debasing ignorance and illuminated them with rays of celestial light; it has gone down into the foulest infamy and reared altars of devotion there; it has mingled its voice with the raging tempest; it has alighted upon the battle-field and poured the balm of consolation into the soul of the dying hero; it has, on an errand of mercy, visited the loathsome dungeon, braved the famine, confronted the pestilence and plague. It has wrenched the iron rod from the grasp of oppression, and dashed the fiery cup from the lips of intemperance. It has strewn flowers over the grave of old enmities, and woven garlands around the altar of the temple of peace. These are but a few of the mighty achievements that follow as a retinue of splendor in the train of this blessed book, which circulates all over the world. The Bible does not go around simply hinting at sin and wrong-doing, but denounces it in

thunder-tones. The trumpet sounding forth in the Word of God makes no uncertain sounds.

THE BIBLE IS AN INFALLIBLE GUIDE 34

The Bible can be nothing less than our unfailling guide, because of its origin. Every one who would learn the way of life must resort to it, not to obtain support to opinions previously adopted, but to receive meekly, unreservedly, and unhesitatingly whatever is really taught therein. For instruction, for conviction, for reformation, and for education in righteousness the Scriptures given by the inspiration of God are profitable and sufficient. No tenet is true, no principles are sound, no motives are pure, no conduct is correct, no hope is well founded, no precepts are binding, no ordinances or rites or ceremonies are becoming, and no worship is acceptable, except such as are in harmony with this sacred volume. The Bible alone is the standard of morals and prescriber of piety. It is not a book of science, yet every science is false that is contradictory to it. It is not a book of politics, yet all politics that are adverse to its principles are unjust and mischievous. It is a book for time, to guide through it; a book for earth, directing to life above it; a book for society, to regenerate and elevate it. It is a book for man in relation to man his brother, and for man the sinner in relation to his God. It is the book of Jehovah, because it and it only teaches us of the true eternal Being, who, of himself, alone, is immutably existent; who in himself alone is absolute perfection; who is the first-cause of all things good, and the end of all things, both in the way of terminating what is to be concluded and consummating

what is to be completed. It is the word of Christ. It is the word of truth, because its records are facts. Its gifts are substantialities; its requirements are righteous; its predictions and promises are anticipations of Providence, which, without exception, in due time and order become verities. It is a book of certainties, not experiments; of realities, not fancies; and of positives, not possibilities. It is the book of the law, because it admits no appeal from its decision.

ALL CLASSES MAY READ IT WITH PROFIT

No other book is so wide in its range, so lofty in its aim, so benevolent in its spirit, so dignified in its character, and so productive of happiness in its influence. Its depth is the mystery of truth; its height is the splendor of purity; its mission is the mercy of love; its course is the path of wisdom; its sphere is the world of fallen mankind; and its end is the glory of God. It, therefore, and it only, is of universal utility. The philosopher, by the study of it, may extend his knowledge of the laws of matter and the properties of mind: the statesman may learn from it precedents and principles applicable to national government; the poet may find in it inspiring aids to his noblest conceptions; the painter may depict from it scenes of the loftiest grandeur and holiest awe, or portraits of goodness and beauty affording the fullest scope to his artistic genius; while the plowboy and "the man behind the mill" may, by means of it, learn the most exalted lessons of divine wisdom.

IT LEADS US SAFELY HOME

Whoever is humbly led by it, is led safely to heaven.

To obey it is to be useful, happy, and safe. I believe the Bible today just as my mother taught me it in the long ago. She told me the story of Lot's wife's turning to a pillar of salt, of the great flood, of Job, and of Jesus Christ just as though she believed it to be true. She did not doubt the truths she read to me; nor did I doubt that God heard my mother's prayer when I used to kneel at my first altar—my mother's knee. She never told me of "tentative suggestions," nor of "future excavations." I never heard her mention the "philosophy of the plan of incarnation," or "spurious chapters in the book of Mark." She told me of Jesus and his love to a lost world. She told me that the Bible was the Word of God, and that if I believed and obeyed it, I should be saved now and in the hereafter.

The Bible confounds the conceited, baffles the speculative, rebukes the proud, frowns upon the formal, denounces the ungenerous, withstands the profligate and the impenitent, smiles upon the meek and self-denying, assures the contrite in heart, and refreshes the wayworn traveler with words of encouragement and good cheer. Like all other works of God, his Word is diversified and harmonious, plain and profound, simple and sublime, suitable and serviceable. It contains the developments of the eternal will, the outpourings of righteous favor, the rebukes of fatherly fidelity, the beauties of holiness, the glowings of love, the councils of wisdom, and the index of futurity. By it, faith unto salvation is authorized, penitence is evoked, prayer is instructed, affliction is eradicated, zeal is animated, praise is inspired, and death, thank God, is conquered.

FINALLY

The Word of God is the depository of the crown jewels of the universe; it is the lamp that kindles all other lights; it is the home of all majesties and splendors; it is the marriage-ring that unites the celestial and terrestrial, while all the clustering white-robed denizens of the sky are hovering around, rejoicing at the nuptials. It is the dissector of the human heart; the charter of the church of God; the specula of the Deity; the telescope of eternity. It is the wreath into which are twisted all garlands; it is the song into which strike all harmonies; it is the river into which are poured all the great tides of halleluiahs; it is the firmament in which suns and moons and stars are constellations, and where galaxies and immensities and universes and eternities wheel and blaze and triumph. Such is the wonderful volume God has given to men, and which outweighs all the libraries on the globe. It contains many writings, yet is one book. It has many writers, yet all is from one Author, the Almighty God. It is divine in its origin, in its unity. And it will be our judge on that day when granite rocks shall burst asunder, and all mankind shall stand in the presence of the great God.

Reader, the Bible is the most wonderful book in the world. You should read it every day. It points us to our home beyond the sky.

CHAPTER II

THE VALUE OF TIME

Days, weeks, months, and years constitute those divisions of duration by which we measure the length of natural life. Time indeed is valuable, because during the span of human existence is sealed the destiny of all mankind. Recently a large moving-van backed up to our neighbor's house, and I asked our neighbor what he intended to do. He informed me that he was moving to a certain city, where he expected to make his future home. He further stated that opportunities were greater in that place, and that in a few years he would be independently rich. That very night a swiftly running passenger-train struck the moving-van, and the poor man who a few hours before was bubbling over with enthusiasm was hurled to his death. Then I remembered the words of James 4:13-15, which seemed to me at that hour as the greatest warning in the Word of God. James says: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that."

MEN APPEAR TO HAVE PLENTY OF TIME,

When the springtime rains have covered the lowlands with water, until one can hardly get about, water is but little appreciated; but along in August, when, for lack of rain, the landscape is brown and vegetation is dying,

oh, how we long for and appreciate a few hours of refreshing rain. Thus it is in life. When young and happy and nature's reservoir of vital forces is overflowing, when life seems to be one endless song of delight, time seems to be but little appreciated; but later on, upon that sad day when the attending doctor walks away from your bed and says, "I can do no more for you," when the patient nurse informs the family that it is a matter of only a few moments, when earthly scenes and faces are slowly—and forever—fading from view, then, if not before, a proper value will be placed upon time. A man who had allowed time to pass by unheeded, when told that he must die, exclaimed, "The world would I give if I only had yesterday back again." But yesterday was forever gone.

THE WORLD A STAGE.

There was a time in my younger days when I thought that this great world was a platform upon which life acted out its part alone. Every one about me was busy and seemed to be full of activity. On the way to school with my brother and sister I could see the wild flowers growing, and the fields of waving grain appeared like animated beings, as the wild winds swayed the tender stalks; the old tree in front of the schoolhouse appeared to me like a mighty giant that had defied a thousand storms. About that time some event occurred that changed the course of my reasoning, for a dark shadow suddenly crossed the pathway of my life. First, a little boy with whom I had played for years died suddenly, which, to me, was a terrible shock. Next I witnessed the death of an uncle, and soon my grandfather passed

away. I remember hearing the minister say at one of the funerals that everything which lives must die; so the next day, on my way to school, I said to the wild flowers, "You, too, must die," and instinctively I knew that soon the reaper would cut down the fields of waving grain. I said to the big tree, among whose branches the birds were singing, "You, too, will feel the sting of death." I also marked the sparrow's fall,

As I grew older, I became more and more familiar with the laws of life and death. Stars die, mayhap. It is said that conflagrations have been seen far away in the distant ether, so that astronomers have marked the funerals of worlds—the consuming of those mighty orbs—which we had imagined as set forever in sockets of silver to glisten as the lamps of eternity—they pass away, and are no more. "The sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth," and the inspired writer, James, continues, that the same laws of dissolution are applicable to the human race. Broken columns stud the ages, telling the sad story of the unfinished work of man. He began, but was overtaken by death, and the work was never completed. Man is running a race with death. He may seek a higher altitude, a balanced ration, and perfect sanitation, but he can escape death only temporarily. The old must die, but death may be as near the young as he is the old; so all should be fully prepared—prepared to meet their God.

TIME A GIFT FROM GOD

Time is valuable because it is lengthened out to us

one hour at a time by a loving Creator. Time is not on the market, and can not be bought or sold. The great issue before us, however, is not how long we shall live, but how well. It is not the quantity of time, reckoned by months and years, but the quality of our acts, determined by the motives that prompted us to do and say. The story of that queen who, it is alleged, offered the wealth of her kingdom for a moment of time is worthy of earnest consideration, because those sixty seconds for which she offered millions, but could not buy, were the same measurements of duration which she allowed to pass idly by, in her former days. I visited the studio of a sculptor who had just completed a figure of a woman, whose hair was hanging over her face, and who had wings under her arms. Astonished at her strange appearance, I inquired the meaning, and was told that the statue represented Opportunity, which is seldom recognized, and when passed has gone forever.

A FORCED JOURNEY

We had no choice in the selection of our parents nor of the beginning of our existence. We find ourselves today created intelligences, beings possessed with reasoning faculties, traveling upon a pathway over which we can not return. We must go on. We pass this way but once; we can not retrace our steps. Immutable laws, of both a physical and moral nature, are behind us, forever pushing us out into the future, where all must go, but from whence none return.

If one had ten miles to go to catch a train and had only sufficient time at his disposal, and if by missing the train he would be left behind forever, he certainly would improve every moment, and allow no time to be misspent.

Suppose he should be misdirected and lose ten minutes upon a wrong road, what then? He had only time enough to make the journey before he lost those valuable ten minutes. If he succeeds now, he must also make up lost time, and so he quickens his pace and hurries on. It is the same upon the journey of life. Beginning upon the day that we cross over that invisible line from childish innocency to moral accountability to God, we have only time enough to gain the celestial city, if we improve every hour, day, and year of our lives. Many (all of us adults), sad to say, have been misdirected by the enemy of our souls, and have lost much valuable time upon the wrong road. If the reader is yet unsaved, he must hasten to God while the doors of mercy are still open; the backslider must arise and quickly return unto his Father's house; and the neglectful Christian must hurry and complete the task given him to do, before the night comes when no man can work.

TIME FLEETING

In youthful days we look forward with bright anticipation to the time when we shall be full grown and can take our place in the business affairs of life. To the ambitious child time drags wearily on. Chafing under home government and "peeved" by little quarrels with brothers and sisters, he looks out into the great wide world with a longing heart and mind. To him time moves as slowly as though drawn by primitive oxen, when, alas! he awakens, like one who has overslept in the morning, and finds himself a middle-aged man. Noiselessly and silently as the snow fell in the night, so age had come upon him, and now he rubs his eyes, looks

backward, and wonders where the days and years have gone. Memory carries him backward to the scenes of his youth, where, with father, mother, brothers and sisters, he passed the golden springtime of life. He longs to return to the old home; but who can turn backward the wheels of time? He would be glad to meet with those loved ones of long ago, but time has wrought great changes, and of most of those whom he loved so well—yet so little appreciated—it could be written, "THEY ARE GONE." Mute are the lips he oft-times kissed, and stilled are the hearts that one time beat so rapidly at his approach, for today they sleep in their narrow beds on yonder hillside.

"Of all sad words of tongue or pen,
The saddest are, 'It might have been.'"

A friend met me at the depot in a certain city and invited me to spend the night at his home. I gladly accepted the invitation and spent a pleasant evening with the family. A few weeks later I was met at the same depot by the same person, and upon this occasion he said, "Will you come up to the house?" I noticed the peculiar phraseology of his invitation, and when we arrived at the house, with salty tears running down over his cheeks he told me the details of the sudden death of his companion, who had so kindly entertained me a few weeks before. What stirred the deeper feelings of my heart were his words of bitter regret. "Oh, if I only had her back," he cried, "I would treat her with more consideration. The girl whom I took from her parental home, who gave her best to me, now lies cold in her

dusty bed." He took me out to the cemetery, and I saw the new-made mound all covered with beautiful flowers. Nothing in particular was said; but I thought of that oft-quoted phrase, "A rose to the living is more than garlands of flowers to the dead."

THE BREVITY OF LIFE

The fathers of old all but exhausted their vocabulary in describing the brevity of human existence. They compared the brief period that we call life to a shadow, which *now* may be seen, and in a moment is gone. One writer likens life unto an eagle that hovers over the hilltops, watching the unsuspecting quarry, when, suddenly without warning, she darts as swiftly as the lightning's flash, catches, and soars aloft with the lifeless prey. They illustrated its brevity by a hand's breadth, a swiftly moving messenger, and Moses, when reviewing the past, declared that we spend our years as a "tale that is told."

A babe was born into our family some time ago, but he lived upon earth only one short day. The sun rose and set but once in his short life. Verily, to him life was but a step from the cradle to the grave. The sacred writer in speaking of a long life-time declared: "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away, . . . so teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:10-12).

THE END OF TIME

It is appointed unto man to die, and upon that day

of physical dissolution, the period of duration we call time comes to an end. With the passing of time, the door of opportunity also closes forever. Who would dare dispute the words of the Master, who declared, "Ye . . . shall die in your sins: whither I go, ye can not come" (John 8:21)?

Death is not an accident of nature, but comes by intelligent appointment, as a penalty for sin, and for the inner man is only a change of location, and not of condition. At physical death, the dust returns to dust, and the spirit returns to God who gave it. The natural body is dissolved and returns to its former conditions, and may assume other forms in vegetable, animal, or mineral; but the spirit, or soul, of man, being immortal (see 2 Cor. 4:16, 18), will live on and on while ceaseless ages roll. The Bible speaks clearly upon the subject, that there is no power in death or the grave to absolve from guilt, for it states emphatically, "He that is unjust [in life], let him be unjust still [beyond death]. . . . he that is holy [in life], let him be holy still [beyond death]" (Rev. 22:11). Time, then, is man's probationary period, and to neglect its opportunities of mercy will result in eternal loss.

Reader, your future destiny depends upon the use you make of time, so improve it well.

CHAPTER III

THE MIRAGE OF EVIL

One of the peculiar phenomena of nature is called the mirage, which is as deceitful as it is beautiful. It is an optical illusion, and may be seen on land or sea. It is due to reflections of light between two strata of air differently heated, and is one of the most singular wonders in nature. Sometimes in the desert there suddenly arises in the distance a beautiful body of water upon the bosom of which lie enchanted islands, above the top of whose woody grove rise, high and stately, the turrets of castles, or the minarets of mosques. So realistic, oft-times, is this fairy lake that it deceives the natural instinct of the camel and the analytical reasoning faculty of man.

Once, while returning late at night from a boat ride on a lake, we were suddenly and unexpectedly confronted by an island, so it seemed, which lay directly across our path. Knowing, from years of acquaintance with that lake, that there was no island in that body of water, we watched this remarkable phenomenon with intensesness and great curiosity. The longer we looked upon it, the larger and more distinct it seemed to grow. It being late, and knowing well the nature of a mirage, we headed for the apparent obstruction, which vanished before us, and soon we arrived safely at our destination.

Sin, also, is deceiving, and like the deceptive mirage, it leads the unsuspecting one on, farther and farther from home, the paths of duty, virtue, and from God. Sin hangs false pictures before the minds and hearts of

both young and old—of extreme pleasure in a life of indulgence, or of enjoyment to be found in the days that are yet to come. The enemy of souls is forever making promises he can never fulfill. I am convinced beyond a reasonable doubt, that if I could interrogate the readers of this booklet one by one, their testimony would confirm my argument, that sin holds out greater inducements and promises than it can ever fulfill. To most of us the dream of life has not come true. The air-castles that we built while we were young have failed to materialize, and the bright anticipations have found in life's unfoldment more withered leaves than golden fruit.

THE OLD MAN'S STORY

With the aid of a stout cane, the aged pilgrim climbed the steps and sat down upon a soft-seated chair.

"Stranger," he said to me, "I am an old man; but once I was young and strong like you. Being normal in every way, I decided to make the best of life, so I built my house for future happiness upon the pillars of a companion, children, home, and money. I found a wife, but was too busy gathering material for a home to appreciate her as I should have done. Two children came to bless our lives—a boy and a girl—but I was too busy making and saving money to really appreciate those dear little ones. Time sped on, and the birdlings flew away. Wife and I were left alone again—verily, the two ends of life seemed to have met—and then I discovered, for the first time, that we were growing old. Troubles seldom come single handed, and one month following the death of our daughter [here the old man wept] came the terrible news that our son had been ac-

ciently killed, in a distant State. Our children were gone, and thus one of the pillars upon which my house of happiness was founded, crumbled, and the whole structure accordingly became weakened. My companion was a brave little woman, but the loss of both our children gradually worked upon her mind and health, and within one short year she, too, passed away." Here the old man wept aloud.

When composed, he continued, "Stranger, it was a sad day to me, when I laid my wife away up there [pointing toward something that I could not see], and thus another pillar crumbled and fell. That building [pointing to what seemed at a distance to be a mansion] used to be our home, but now it is gorgeous emptiness—I can not bear to stay in it even for one day. I have some money laid by, but what pleasure does it bring to me? I am old in years. Most all whom I have loved are gone, and I seem to be in everybody's way, so day by day I sit here upon the porch alone."

The whistle blew, announcing the approach of my train, so I bade the aged man good bye and hastened away. The lesson I learned that day is indelibly stamped upon the walls of my memory, and from the premise founded on what the old man laid down I deduct that unless we have something more enduring than those things mentioned by the aged teacher, we are sure to be disappointed down near the end of life's fitful day. Solomon, the wisest man who lived prior to the coming of our Master, wrote the following words, which contain both a promise and a warning: "Remember now thy Creator in the days of thy youth, while the evil days

come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

DECEITFULNESS OF RICHES

By reading carefully the history of nations, we discover that, generally, an age of luxury is followed by an age of decay. The love of money has been rightly called the root of all evil. Men, in their mad rush for gold, become so intoxicated, they seemingly forget that a good name is rather to be chosen than great riches, and that honor, virtue, and character are of more worth than the treasures of land and sea. Men will run the risk of losing their lives on ice-clad mountains, under tropical suns, and down among the coral reefs of the ocean—and when the sought-for riches are found, they do not satisfy. "He that loveth silver shall not be satisfied with silver."—Bible.

A young lawyer who had struggled long and hard to succeed in his practice, and to build for himself a substantial home, at last was employed in a case involving nearly one million dollars. His services, upon the percentage basis, would have netted him, possibly, one hundred thousand dollars. He worked day and night upon the problems involved; but one week before he was to make his final and, as he hoped, successful effort he was stricken down with typhoid fever. He promised his faithful physician that he would remember him well, if he succeeded in checking the disease. The young lawyer grew worse. A consultation of many skilled doctors was called, and the sick man told them that he would remember them well, if his life was spared. He still grew worse, and feeling that his life was being rapidly con-

sumed by that awful burning, he called his physician into his room and promised him all the money the case in question would bring, if he would only see him safely through. The faithful doctor told him frankly that he could not prescribe for life—only for health. In that hour the young lawyer discovered that life was of more value than money; but in search of money he lost both, dying while young, and the bright-colored bubble of wealth bursting when almost within his grasp.

It does not appear to me to be the part of wisdom, or of prudence, to spend a whole lifetime in the pursuit of those things we must leave behind us at the grave. Far better would it be that we provide for ourselves bags that wax not old—treasures beyond the grave, where moth does not corrupt, nor thieves break through and steal. If the Cascade Mountains were nuggets of silver, and the seven seas were liquid gold, and I could possess them all by rejecting the Word of God and Jesus Christ, I would say, Give me Christ and the fulness of his love, and you may have all else beside. To the Christian man or woman, Christ is the chief among ten thousand, and the One altogether lovely. In him are hid all the treasures of riches and wisdom—all things necessary to make us both safe and happy.

DECEPTION OF ENVIRONMENT AND SOCIAL POSITION

While distance is supposed to lend enchantment, yet all is not gold that glitters. So many times in life we are liable to think that if our lot were different, as to associates, troubles, and such like, we should be more happy and more efficient; but the basis of such reasoning is false. If the veil that covers the defects of those

things which appear so pleasing and inviting in the distance could suddenly be taken away, many times, no doubt, we should discover that those nearest us were, after all, the truest and best. Thus the mirage of environment or of social position leads many away to the soul-destroying deserts of discontent.

The story is told of a girl who, while walking along the street one day, wished she had been born a boy, as she saw one pass her upon his wheel. The boy, in turn, wished that he were grown, so that he could become a chauffeur like the man who had just passed by in a huge car. The chauffeur wished he were the governor, who at that moment was passing, sitting beside his beautiful wife. The governor, tired out with the affairs of state, with its complex problems, seeing the chauffeur, wished that he had no more brain-racking problems to solve than the young man sitting idly in the car. The young man, being chauffeur for a busy doctor, having no Sundays and few vacations, wished he were a boy again, like the one he saw riding on his wheel. The boy, believing himself much abused because of an occasional task he was asked to perform, wished he had been born a girl, like the one he saw passing with a basket on her arm, "For then," thought he, "all I should have to do would be to play the piano and eat chocolate candy."

A FOOLISH GIRL

History tells the story of a peasant girl who was beautiful in features and perfect in form. She was petted, courted, and loved by all with whom she associated. Being too proud to be contented with her humble surroundings, she ran away to a distant seashore. The king of

a small country saw her and immediately laid his plans to make her his wife. With cunning and great words of flattery, he finally persuaded her to go with him and become a "queen." This so stimulated her self-pride that her heart became deceitful and hard. A great financial depression came upon that country, and people were starving everywhere, while the queen was living in luxury. One day a committee went to the royal palace, and the spokesman pleaded in earnestness that some means be provided by which their mothers, wives, and children could be supplied with food. The haughty queen replied, "If your mothers, wives, and children are as hungry as you say, let them eat grass with the horses." Those honest men were stung to the quick, and her sarcastic, heartless remark sowed a seed that resulted in a complete overthrow of that king's authority, and a mob broke into the royal palace and, seizing the beautiful but heartless queen, cut off her head, stuffed her mouth with grass, put her head upon a pole, and carried it through the streets of the city. The mirage of inordinate desire suddenly disappeared, but not until her frail bark had been wrecked upon uncharted rocks.

NAPOLEON BONAPARTE

That great general, Napoleon Bonaparte, was deceived twice in life. While he was leading his army through the northern part of Africa, it was necessary for them to pass over a portion of the great Sahara Desert. His soldiers had been hoarding their scant supply of water; but seeing a small lake, as he supposed, a few miles in advance, Napoleon gave permission for them to drink all the water they had in their canteens. After marching

for hours and getting no nearer the supposed lake, he ordered a halt, and said to one of his generals, "We have been following a mirage," and it was true. He was deceived again when he thought he could conquer the world. His power was overthrown and he was imprisoned a short time at Elba. Escaping, he commanded another army, hoping to conquer England. He was mistaken. No man could conquer the world who was not able to conquer himself. He had received the two highest honors his country and religion could bestow: He was proclaimed First Consul of France, the highest civil honor his country could give. The pope set aside a church rule by leaving the Vatican to attend his coronation in Paris—the highest ecclesiastical honor the church could bestow upon such an occasion. Intoxicated and hypnotized by the mirage of sin, he marched blindly on, and met his final military defeat at Waterloo, and soon was sent into exile. He landed at St. Helena on Oct. 15, 1815. He died in 1821, and his body remained on that dreary island until 1840. He died the same as the pirate died and the wild flowers bloomed above the graves of the two characters—one who defied the laws of civilization, and the other who might have given to history her brightest page.

Reader, in what direction are you traveling? Who is your leader? Many are following the mirage of evil, but that way leads down into the valley where disappointment and remorse of conscience ever await; it leads down to the borderland of eternal woe; it leads to death. By following Christ the soul is led upward and onward, above and beyond the sun-kissed mountains of earth and

time, until, at last, it reaches the heavenly country, where friendship is real, companions are true, and where love shall never die.

CHAPTER IV

AN INDELIBLE RECORD

The solemn fact that a complete record is being kept of all of life's activities should cause us to stop and consider well; to cause us not only to watch our outward acts, but to weigh carefully the motives which underlie each thought and deed. In order that our minds and hearts be fully convinced that such an account is being kept, I will give a few quotations from the Word of God: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but *know thou* [remember], that for *all these things* God will bring thee into judgment" (Eccl. 11: 9). "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and *a book of remembrance was written* before him for them that feared the Lord, and that thought upon his name" (Mal. 3: 16). "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God" (Rom. 14: 11, 12). "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring *every work* into judgment, with *every secret thing*, whether it be good, or whether it be evil" (Eccl. 12: 13, 14). We should ever keep in mind the solemn thought that the Bible is the voice of God speaking to mankind, from out vast eternity, and in the words of international law, it is God's ultima-

tum to the family of earth—from its promises, prohibitions, and decisions there is no appeal.

MOVING-PICTURE CAMERA

In the days of old, rich men had observation-stations situated near the center of their great plantations, from which elevation they could watch the laborers performing their different tasks. It is supposed that it was while watching his employees from one of these observation posts that the father in the parable was enabled to see the prodigal son "when he was yet a great way off." The Lord is not only watching the whole human family, but he is observing us as individuals. The eyes of the Lord run to and fro upon the earth, beholding the evil and the good, as if with a moving-picture camera focused upon us; every movement of every hour of the day is recorded—and the Lord will not forget.

RECORD IS INDESTRUCTIBLE

That record of our actions which is being kept beyond the sky is written upon eternal parchments, and thus can not be destroyed, as though recorded upon paper, stone, or steel. When a purchase is made at the market, the cashier presses certain keys of the cash register, and the cash account of the sale is recorded upon the inside roll, and also indicated above where the purchaser can see if a mistake has been made. The same principle is set forth in God's dealings with men. As soon as Cain killed his brother Abel, God came down and made the startling announcement that "the voice of thy brother's blood crieth unto me from the ground" (Gen. 4:10). It should make us think soberly and seriously when we re-

member that Nature is keeping an exact account of our activities, and that some day she will reveal her secret, although it may be long delayed.

Repetition may give emphasis, but it does not add to facts or truths. To repeat a dozen times that the square root of the sum of the squares of the base and perpendicular equals the hypotenuse, would not add to its fact, and similarly, when the Bible affirms a truth, one statement is sufficient. Therefore, from the premise laid down we deduct, that if the blood of one man cries from the ground for justice, then the blood of all whose lives have been cut short by the assassin's hand have registered a protest, and their voices are calling, ever calling, for justice and redress.

All the blood that has been shed down through the ages because of man's inhumanity to his fellow men is today crying from the ground. Nature's laws are unalterable, and she might truthfully declare, like Pilate of old, to those guilty ones who are apologizing and offering her bribes, "What I have written I have written" (John 19:22.) What an awful record humanity must meet on that great judgment day! If all the blood that has been shed from the dawn of creation unto this present time could be gathered and congealed, its crimson blocks would make a monument so vast that it would add another wonder to the world. If a memorial slab could be placed over the grave of each person who has been murdered, postnatal or prenatal, it would make a cemetery so large that the inhabitants of the world would be startled and amazed.

If there is one crime more cowardly than another, it consists in the wilful, premeditated murder of an un-

born child. Those little ones in their undeveloped, embryonic state have rights of moral citizenship which God and nature acknowledge, and which must be respected by the state and by the individual. Far more honorable would it be for one murderously inclined to go out hunting for adults to kill, rather than to attack from ambush unsuspecting human beings who have no chance to defend themselves against a murderous assault. In that day when nature's secrets shall be "shouted aloud upon the housetops," what an awful sight it would be to behold there millions of little ones pointing their boneless, bloodless fingers in identification of those who gave consent to the abrupt ending of their earthly lives!

A COMPLETED RECORD

Every act of injustice done by man to his fellow man, unless repented of and made right, cries to the God of justice for redress. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth" (Jas. 5:4). A complete record of all we do is being kept upon the walls of memory. We seemingly forget many of the details of life's activities; yet from time to time they suddenly return to us as vividly as though they had taken place but yesterday, thus proving that whatever clearly enters our minds, and to whatever matter we give consent, these are photographed upon memory's eternal walls.

Some time ago a lady in a delirious state of mind repeated event after event, as accurately as though she were at that moment passing through their various de-

tails. After her recovery she was astonished, and mortified, that those secret things of her past life had been discovered, and she was still more surprised when she learned that those very secrets (which she admitted as true) were related by her own lips, while in that delirious state caused by typhoid fever. Be sure your sin will find you out. The story of the drowning man before whose eyes there passed in even succession all the events of his past life, has been used by writers for years, and confirms the fact that memory, as an expert accountant, is assisting in the record-keeping department of life.

TOO MANY RECORDS

Reputation is that common estimation of the qualities we are supposed to possess, and most of us would be glad to have that record kept in sight. Character is not altogether what people think us to be, but what we really are at heart—what God knows to be true in our lives. Reputation is formed by our *acting*, but character is formed by *choosing*. There is only one side to a Christian's life—although looked upon from God above, seen by his fellow man, and known by himself. Some who would be glad to have their companions and employers behold their record as known by reputation, would shrink if those about them could see the book of character. God knows how many hours of the employer's time have been squandered; how many dollars of other people's money have been pocketed; how many marriage vows have been broken; how many false affidavits made—God knows, and he will not forget. Oh! what will the judgment day reveal? What an awful day of reckoning it will be! There is only one way of escape for the guilty

soul, and that is in Jesus Christ. The Bible speaks of some men's sins being open beforehand, that is, going before to judgment, and it also speaks of some whose sins, like a dark cloud, are following behind. Reader, if your record is not clean, you had better make haste and get right with God. Tomorrow's sun may never rise for you. Today, if you hear his voice, if you feel his wooing Spirit, be reconciled to God. In words of assurance, there comes to every troubled soul—"If we confess our sins, he is faithful and just to forgive us," and when we ask and believe he declares, "I will remember them against you no more forever."

CHAPTER V

THE LOVE OF GOD

The love of God is so great in its endless ramifications that it can not be fully comprehended or explained by finite man. In fact, if it were possible to bring the love of God into language, it would bring it into limitations. The love of God is infinite, and inexhaustible. It is limitless, boundless, and unchangeable. It reaches beyond the stars, is wider than the skies, and is deeper than the seas.

“Could we with ink the ocean fill,
Were all the skies of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade—
To write the love of God to man
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though ‘stretched from sky to sky.’ ”

Some things are considered great because of their distance, like the farthest star in the heavens; or because of their grandeur, like the snow-clad Alps of Switzerland: because of their endurance, like the pyramids in Egypt; or because of their volume, as the mighty ocean. But the love of God is greater than anything our eyes can behold. Everything in the great universe speaks of the love of God to mankind. Although not understood, perhaps, yet the love of God is beaming forth from every flower in the valley, from the rugged rocks, and from the

highest mountain-peak. The voice of nature is ever speaking of the love of God to man; but it can not tell us how much he loves us, nor to what extent. It took Jesus Christ to tell us how much God really loves the world.

Many things are better understood by comparison than by abstract reasoning, and thus we more easily comprehend the great distance to the sun by comparing distances. For example: It is 1,000 miles from Chicago, Ill., to New York City, N. Y.; 25,000 miles around the earth; 240,000 miles to the moon; and 93,000,000 miles to the sun. With respect to power, one man can draw 10 men; a horse can draw 50 men; a locomotive can draw 5,000; a steamboat 30,000. The power of inertia keeps the world turning upon its axis at the rate of 16 miles a minute, and speeding through space at the tremendous rate of $18\frac{1}{2}$ miles a second. And behind all this great universe in its multiform complexity is the great power of God. Who can comprehend it? Thank God, his love is as great as his power.

The love of God is so boundless that we are staggered with amazement, and oftentimes fail to comprehend its true greatness and intrinsic worth to us as individuals. We will employ the comparative method in discussing his great love. A child's love for its brother or sister is as pure as the dewdrops upon a rosebud, at the dawn of day. It is simple, honest, and true; but in after years it can become so cold that even the address of the ones so well loved in youth is forgotten. A father's love is stronger than that of a brother to his brother, and that tie of affection between father and child is strong, tender, and true.

A TOUCHING INCIDENT AND A FATHER'S LOVE

When I was two years of age I followed my father through the deep snow step by step out into a large forest, not thinking of the danger there might be along the way. Becoming tired, I sat down in the snow, which by that time had nearly covered my father's tracks. I was lost in a winter's storm, in the woods, and no one knew where to look for me, for my tracks were covered by the raging storm. Frantically my mother searched in every conceivable nook and corner; but I could not be found. Father was working in the lumber woods, and all that forenoon he felt impressed that something was wrong at home. He was uneasy. So acting upon intuition he started for home.

The snow lay everywhere in great white drifts. Instead of taking the short cut home, he took the longer route—he felt impressed to go the way he came to work. He hurried on; but it seemed he could not go fast enough. Suddenly, before him in his pathway, he beheld a little arm projecting out of the drifting snow. Astonished beyond expression, he leaped to the spot, and quickly but tenderly uncovered a half-frozen little boy. He took in the situation at a glance. The boy had followed him in his footsteps, before the sweeping storm had obliterated his tracks; possibly the child had been lying there for hours. Father afterward said the hot tears so blinded his eyes that he could scarcely see. But it was no time for emotion, action was what was needed, so off came overcoat, sweater, and every needful garment, and the little boy was wrapped up and was soon safe at home. Even to this day I feel a peculiar strangeness creep over me when I think of what might have been.

When I look at my own dear boys and think of my father's experience, I can more readily comprehend a father's pity and warm love for his child.

A MOTHER'S LOVE

There is, however, another love which far surpasses that of brother for brother, or father for his child, and that is a *mother's love*. A mother's love surpasses every other earthly element. It was she who felt the first quickening impulse of the new life that was to be. It was she to whom our infant eyes were first uplifted, and the name "mamma" was the first word that fell from our lips. It was she who waited at midnight when the candle of life flickered, and when the issue like a pendulum swung between life and death. Her love is the connecting link which binds humanity together. Humanity never comes so near the Divine as when maternity is wrapped in holy human love. The sister turns away from her wayward brother; the father's pity has its limitations, and soon he says, "Go, you are a disgrace to my name and to my family"; but,

"My mother's prayers have followed me,
Have followed me the whole world through."

The wicked world turns from the haggard, disgraced man. He is put in prison, and despised by society and former companions. But mother visits him still. She kneels outside when the gallows' trap drops that day, and prays as only a mother can pray that God, some way, somehow, will forgive her wayward boy. She combs his hair, places a rose upon his breast, kisses his

darkened brow, and then at last puts a wreath upon his grave. Verily she was first to greet him in this life, and the last one to leave him in death. Can there be a greater love than this?

THE LOVE OF GOD IS UNBOUNDED

God's love for the world of mankind is proved first in the fact of man's creation. Temporal things are but visible expressions of what existed before in the great mind and love of God. God longed for communion and fellowship, and for a love that was not, so he conceived the plan of the world's creation and the bringing into existence of the human race. Man is the only being upon the earth possessed with a moral sense and qualities and capabilities for knowing God. Man was made for the glory of God, that was the only reason for his being brought into existence. Into the history of the human family, sin entered, and, by it, death has reigned down through the ages. God had made a decree that sin committed would produce death, and that law could not be revoked. The human family sinned, and, hence, the sentence of death was passed upon all.

Was all to be lost? Was there no escape? Was eternal death to be the final doom of all of Adam's race? The destiny of mankind was sealed, unless a sacrifice, or atonement, could be secured, or a satisfaction made. A decree had gone forth that without the shedding of blood there could be no forgiveness granted. The blood of animals had been shed; but it was pronounced too weak to atone for sins which were infinite in their nature. The one whom we call Christ was with the Father; but he could not atone for men's sins. The world was

searched, and no person found suitable: a man might have offered his own blood; but God had said, "None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious" (Psa. 49:7, 8). The inhabitants of the unseen world could offer nothing, for they were also enquiring and waiting for an atonement to be made. As a last expedient, God volunteered to give his Son, but a special body had to be prepared. So, in the fulness of time, the Word became flesh and dwelt among us, being born of Mary, in distant Judea. Thus, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Heb. 2:9).

God could have allowed the world of rebels to have gone on to swift and eternal judgment, without reflecting upon his character; but mercy stepped in, in the person of Jesus Christ. Viewed from the Father's standpoint, we see his Son in a dark and sin-benighted world, unloved and unappreciated by those whom he came to save. In the Garden of Gethsemane he took the cup of the world's bitterness and awful sins, and cried unto the Father, "If it be thy will let this cup pass." God heard the cry of his Son; but the price must be paid. The foxes have holes, the birds have nests, but he had no place to lay his head. He sweat, as it were, great drops of blood. Must he go on to the end? They will spit upon him, and place a crown of thorns upon his head, which grew because of that awful curse—the curse from which he came to save. Must he be nailed to the cross and die? Must he hang there between two thieves,

with no one to pity, no one to care or comfort? Imagine your own dear son to be in a heathen country, suffering such agony, and calling for help from you!

Alone in the Garden he bowed his head and said, "Not my will, but thine be done." He drank that cup of suffering in our stead, and carried our sins. They nailed him to the cross with nails and spikes, and hooted and sneered. The Father was watching that dreadful scene, but he so loved the world that he gave his only Son. When the time was come for him to die, he cried, "My God, my God, why hast thou forsaken me?" and bowed his head and died—not like a philosopher, statesman, or poet, but *as a man*. He died, not altogether because of his wounds, but also of the burden of the world. Not only did God volunteer to give his Son, but also Christ volunteered to give his life.

GAVE HIS LIFE FOR HIS KING

History records the story of a Russian monarch who with his wife and driver was overtaken by wolves in a large forest in Russia. When nearly surrounded by the hungry beasts, the czar ordered that one of the horses be cut loose. It was done, and soon the noble animal was devoured. When surrounded again, another horse was cut loose, and it was soon devoured as was the other. As no more horses could be spared, the faithful driver proposed that he jump out and fight the famished pack single handed, until his majesty and queen made their escape. Since there was danger of all losing their lives, the king at last, although reluctantly, gave consent. Before the driver jumped he made one request, that his wife and family be protected in case he was over-

come. The lines were given to the sovereign, and with a revolver in each hand the faithful servant leaped. The czar and his wife heard a few shots ring out and heard some shrieks and growls as they sped away for safety. Shortly they met a body of men who, fearing danger, were coming to escort their monarch to safety. The czar told the story quickly; and when the men reached the spot where the faithful servant had jumped, they found seven dead wolves, but all that was left of the man were a few shining bones. They all wept aloud, and gave great honor to such a faithful friend. There stands today in distant Russia a marble slab upon which is written, "Greater love hath no man than this, that a man lay down his life for a friend." The giving of one's life for a friend marks the climax of human love; but even greater is the love of

THE KING WHO DIED FOR HIS PEOPLE

In St. John 15:10 it reads, "Greater love hath no man than this, that a man lay down his life for his friends." Humanly speaking, Christ also reached the maximum of human love, for he said, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). But Christ's love was still greater than human love. In Rom. 5:7, 8, 6, Paul in writing of the magnitude of Christ's love declared: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were *yet sinners*, Christ died for us. For when we were yet without strength, in due time Christ died for the ungodly." I have not read in history of another case where a man

laid down his life for an enemy. Oh, such wondrous love! Christ dying for men when they were not only unholy, but unthankful! He lifted the sentence of death from all mankind who will repent and believe the gospel. Such momentous facts should soften a heart of stone.

To the mighty influence of God's love we are indebted for everything beautiful and desirable in the creation of nature and for its continuance. Divine love is an invisible cord ever drawing man toward his maker; and human love, when not perverted, is a counterpart of the divine, a mystic, potential influence drawing together the human souls of mankind. Upon the broad foundation of love, empires have been founded; and without that vital element, scepters have been lost and the earth drenched with blood. To the warming influences of the love of God, and its impelling power, can be credited all lasting development of body, mind, and soul. The destiny of the human family hinges upon love. It is the mainspring of all useful endeavor, and the natural harmonizer of all things human. It is indispensable. Left to itself without the touch of a loving hand, the cultivated flower would lose its rare formation and perfume and go back to common type. So it is with man; for without the softening, uplifting, expanding influences of a Divine hand, he would degenerate and finally die. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust."

Sinner, Jesus Christ stands today with outstretched arms of mercy; in loving tones he bids you come to him, and rest.

Do not allow this day to pass without making your peace with God. The voice of God has been ringing down through the ages, saying to lost men everywhere: Behold, I have stretched out my hand all day long, but few have heeded. Turn you at my reproof. In the day you call upon me I will answer, and your sins I will remember no more forever.

THE LOVE OF GOD

The glory of the world belongs to Love,
 Its voice was heard in forming earth and sea;
 In every scented flower and sheltered cove
 Is heard the chanting of its melody.
 On darkest day of life we hear it sing,
 In mansion, or the cot beside the hill;
 As the lilies of the valley ever spring,
 The weary, saddened heart with joy to fill.

O mighty element, thou Love of God!
 Thou shalt exist when Time has gone to sleep.
 When earthly things on which our feet have trod
 Have passed, and hopes, which now our hearts do keep,
 Are realized, thou shalt continue on
 To bring new joys, destroying every pain,
 Like as the ocean tides so great and strong
 Ebb and return unto the shore again.

The love of God is great and wide and free;
 Eternally its nature is the same;
 All things which seem so wrapped in mystery
 Unfold at but the naming of its name.
 Cloud after cloud may hide love from the world,

The smoke of battle oft its beauty mar;
But at the last triumphant it will rise,
To shine beyond the last dim distant star.

CHAPTER VI

PREPARE TO MEET THY GOD

Amos, the third of the minor prophets, lived in a little village called Tekoa, a few miles south of Jerusalem. Two years before a mighty earthquake shook the land of sacred memories, he wrote a book in which he warned the proud people of his day that God was still upon the throne, and would some day call men to give an account of all transgressions of his law. This holy writer reminded them of the pestilence in Egypt, of the destruction of the cities of Sodom and Gomorrah, of the evils of their day; and then, catching prophetic inspiration, declared in the name of the Lord, "Therefore thus will I do unto thee: . . . prepare to meet thy God, O Israel." This seems like a military challenge from the Almighty, that they quickly muster all their forces, call upon their idol gods for assistance, and hasten out to meet a sudden attack by the Lord of Hosts. "Prepare," he cried, which meant immediate action, "to meet thy God"; and then he gives a powerful description of the majesty of the One whom they were to meet, namely, the One who formed the mountains of the earth and who, when traveling across the world, steps from peak to peak. The One who created the winds which, when angry, level everything on land, and lash the mighty ocean into foam; the One who created light and darkness and who declares unto man the secret thoughts of his heart. Who is this One they were to prepare to meet? JEHOVAH-ELOHIM-TSEBAOTH, that is his name—the self-existing, eternal God, the unconquerable One.

PREPARATION IS REASONABLE

Business men everywhere recognize the expediency of preparing to settle accounts with the banker, the baker, the butcher, the merchant. They prepare to settle estates through the orphans' court, and to obtain redress through the methods of legal jurisprudence. The successful doctor does not diagnose or prescribe in a haphazard way, nor does the music instructor teach at random. Preparation is necessary to success in all the endless branches of human endeavor, and preparation is generally made in proportion to the magnitude of the objective in mind. But little preparation is made to entertain a tramp when we see him entering the yard, but it is different when we see a neighbor coming up the walk; and we make still greater preparation if mother, whom we have not seen for years, is coming to visit us. If the county judge, the governor of the State, the President, or a king were coming to call upon us, preparation would be made according to the greatness of the one whom we were to meet. Amos informs us of the solemn fact that some time we are to meet God. We should, indeed, feel embarrassed should a king or a president step into our home when we were unprepared, and how much more so would we feel should the Lord, the King of all the earth, suddenly call upon us! The Lord is reasonable, for he has sent us word that he is coming, so that we may not be taken unawares. These words, spoken nearly eight hundred years before Christ, are applicable to sinful men in every age.

COULD NOT BE COMFORTED

A sinner who had trifled all his lifetime with the

sweet Spirit of God, who had rejected every offer of mercy, who had repeatedly refused to accept Christ as his personal Savior, when dying began to cry pitifully. A friend who stood beside his bed bade him to be of good cheer; but the dying man, between sobs, explained that if he had broken only a statute law and was to meet merely an earthly judge it would concern him but little, for the judge might show mercy, or, if he were condemned, he should be placed in only an earthly prison, and that he might bribe the sheriff or dig under the wall. "But," he confessed, "I have broken a moral law, I have committed sin that is infinite in its nature, and, with mercy slighted all my life and every door of opportunity closed, I fall into the hands of an angry God and he will shut me up in a dungeon prisonhouse forever, where no ray of light shall ever penetrate, and where the sweet voice of mercy shall never be heard," and with a scream he died and his poor soul went out into the great eternity—unprepared to meet his God.

WHY UNPREPARED?

Sin entered into the history of mankind soon after the creation, and God alone knows its awful work. It has broken the tender ties of parental love, dragged virtue off her high plane, broken up millions of homes, and changed the world that God made so beautiful into a cemetery so vast that if a tombstone were erected over every grave it would startle the world. Sin is the enemy of both God and men. It took the blood of Jesus Christ to build a bridge over the chasm sin made between men and God. Man was made to know and worship God—that is his normal state. Nothing else

will satisfy the longing soul. History has proved the sad fact that man apart from God is unhappy and undone. It was to correct this sad condition that Jesus came to earth. If the great sphinx that stands today in Egypt by the River Nile could open its stone mouth, having watched the ebb and flow of humanity for centuries, having seen the rise and fall of empires, the usurpation of crowns, and the breaking of hearts, it would tell us that without God all is vanity and wasted effort.

WHY BE SO INTERESTED?

We need not enter into an exhaustive discourse to prove the fact that death is upon the track of every one of us, for we see the funeral train pass almost every day—cemeteries are growing larger. Broken columns stand all along our pathway as solemn indexes, pointing to the unfinished work of man; "They began to work," they seem to say to us, "but were overtaken by death before their work was completed." That plow which stands rusting in yonder field; that garment unsewed; that picture in outline; and that vacant chair, speak to us softly or in thunder tones that sooner or later all must die. Strong vitality may prolong life, yet, in time, every man and woman will feel the hand of death. In deep caverns skeletons are found of prehistoric men, and mummified bodies are found in pyramids of stone. Translated hieroglyphic characters speak of the life, happiness, death, and hope of immortality beyond the grave of those whose hearts are still. There is an inherent hope in every heart that speaks of a life beyond, and that hope is as real as life itself. Jesus did not correct

that belief, but sustained it when he said, "Let not your heart be troubled. . . . In my Father's house are many mansions: if it were not so, I would have told you."

"Heaven is a holy place,
Filled with glory and with grace;
Sin can never enter there."

HOW SHALL WE PREPARE?

Malachi was the last of the Jewish prophets and he lived and wrote about four hundred years before Christ, or at the beginning of that period known to Bible students as Israel's dark night. Just prior to his death, which occurred about 409 B. C., when about seventy years of age, he gave utterance to his last prophecy in the following words: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5, 6). About four hundred years later a priest by the name of Zacharias was burning incense in the temple when an angel appeared and informed him that his wife Elizabeth should bear him a son, and that many should rejoice at his birth, and the angels further stated, "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him [Christ] in the spirit and power of Elias, to *turn the hearts* of the fathers to the children, and *the disobedient to the wisdom of the just*; to make ready a people prepared for the Lord" (Luke 1:16, 17).

PREPARING THE WAY

Matthew's account of the sudden appearing of John the Baptist, of whom Malachi prophesied, is both interesting and instructive. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, *Repent ye*; for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord, make his paths straight" (Matt. 3:1-3). The substance of his sermons was, "Repent." Upon one occasion, as he was journeying in the country around Jordan, preaching repentance for the remission of sins, he waxed indignant at their seeming unconcern and boldly declared, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance" (Luke 3:3-8). The preaching of that humble man of God was so accompanied by the mighty power of God that the whole country was awakened, and they began to inquire how to prepare to meet the Lord. They had become conscious of the awful fact that they were exposed to the judgments of the Almighty God, and they flocked to John for advice and help. Repentance comprehends an awakening to the awful effects of sin against the great love of God. It enables lost men to understand that their attitude in sin is one of open rebellion against the law of God. Their eyes become open to the fact that their lives are being wasted, and the purpose of their existence nullified.

When thus awakened, they are sorry for the wrong stand they have taken against God, who all along has been their best friend, and they decide to quit the paths of wrong forever. In sorrow, they ask God to kindly forgive them, with a promise to serve him

faithfully the rest of their lives. As soon as one believes the Lord has forgiven, a calm, sweet peace enters the soul. The burden of sin is lifted, and the Spirit of God witnesses to the new-born man that, indeed, he is a child of God. The forgiven person enters into a new day—a day, thank God, that has no evening, for the Christian's sun never goes down. With respect to repentance and preparation the Bible is very definite, as will be seen by the following texts: "Repent ye, and believe the gospel" (Mark 1:15). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

Men in all ages have felt the need of God. They have longed for something that is higher, wider, and deeper than the world can bestow. In search for that satisfying power they threw out their anchor, and it fastened to a creed; but during the storm it tore loose, and they were swept out to sea. They tried again, and their anchor fastened to a saint; but the saint died and they drifted on. In despair they tried again, and this time their anchor fastened to the Rock—to Jesus Christ—and it held fast in every storm; it holds today, and it will hold fast forever.

Reader, prepare to meet thy God.

CHAPTER VII

THE VOICE OF CONSCIENCE

The subject under discussion at once invites our most careful consideration, because the voice of conscience will have much to do with our pleasure or pain when time shall have past and eternity's ages roll on and on. All scientists agree with the Bible that man is "fearfully and wonderfully made." The human body is a marvelous mechanism, and is, in fact, the highest work of God relative to material substances and forms. Within the body of man there are hundreds of vital systems and arrangements, which work automatically, making possible our existence and physical and moral progress. There is an apparatus which automatically controls the heat supply of the body, and thus men are enabled to live under the blazing sun in the tropical zone, in the temperate zones, or on the ice-bound coasts of Northern Greenland. There is a mechanism within the ear, the fluid acting like a carpenter's spirit level, enabling man to walk erect and keep balanced even with his eyes closed. Over ninety per cent of the processes that keep us alive, and which are absolutely necessary to our life and health, keep working on within us, both day and night, and without our knowing anything about them.

A MORAL SENSE IN MAN

There is within us a mysterious force that regulates the mind and soul, making possible our moral and spiritual development. Next to the soul, the most marvelous thing about a human being is his conscience. It is na-

tive and resident in the soul, a kind of an inborn sense of right and wrong, which judges the moral character of our actions and motives, approving or disapproving as the case may be. This tribunal is universally established within every man, civilized or barbarian. (See Rom. 2:15). We do not need to enter into an exhaustive treatise to prove to the reader that conscience has an existence, for he has heard that voice speak oftentimes, in tones even more severe than any earthly judge. Like as a watchman upon the walls of an ancient city kept vigils while the inhabitants slept, so conscience watches near the citadel of the soul, and sounds an alarm when subtle foes seek to do harm; or it may give credentials to angels of love who would seek to make better, advance, or improve the heart. Without its softening, elevating influence, the race of man would soon deteriorate to the level of the brute creation.

MAN VS. BEAST

In the jungle wilds, the savage beast attacks another, kills it, and in triumph walks away, leaving the carcass lying upon the ground; but when Cain killed his brother Abel, conscience began its ceaseless grind, and the wrath of God pursued the poor man as he fled. Oh, awful condition! Picture in your mind a man running away from home into a strange country, with the voice of his brother's blood crying from the ground, an outraged conscience lashing from within, and the voice of an angry God thundering from the sky. Is it any wonder that he cried, "My punishment is greater than I can bear"? It is moral force of conscience that makes possible the high degree of civilization which we enjoy today.

If twenty average men were adrift upon a raft one thousand miles at sea, where no civil power could see or reach, they would all die of hunger and thirst before they would kill and eat their fellow men. Why? The voice of conscience could still be heard. There is no cavern so deep, nor asylum so secluded, where the eyes of God can not see, nor the voice of conscience be heard.

BEHIND THE BARS

The criminal may dodge the policeman for a while, but he can not run away from his conscience; and it is because of that fact that the detective never gives up the search. He knows that the grinding of that internal voice will, in time, wear down the most stubborn will. It is a common practise among detectives to put an accomplice in justice into the cell with the man suspected of crime, and the detective in disguise educates the suspected man's conscience by bemoaning his supposed crime, and by telling of the awful remorse of conscience he feels. Ofttimes before the dawn of the coming day the guilty man begins to talk and tell of his own crimes, for he can not help it, driven and lashed to a confession by conscience. This moral judge is more than a common meddler, or constructive critic; it is clothed with eternal vestment, and its voice will be heard in the settlement of every question of moral jurisprudence.

CONSCIENCE FUND

While visiting Washington, D. C., some time ago, we were shown the building where what is known as the "Conscience Fund" was kept. The guide informed us

that letters containing money were being received every day in the year from persons whose consciences had driven them to return to the Government funds stolen in days gone by. Sometimes the writer would say, "I can not stand this suffering any longer," and such like.

THE LONDON CLOCK

Away up in a high steeple in the great city of London stands a huge clock. It has doled out the time of day and night for more than one hundred years. During the busy day, the rattle and clatter of commercial life is so loud that only an occasional sound may be heard from the clock. Later in the day, however, when business has somewhat slackened, its voice can be heard quite distinctly; but along about midnight, when all is still, except perchance the barking of the watch-dog, the belated traveler can plainly hear the ding-dong of the midnight bell. So it is in life. When young and buoyant, when the reservoir of vital force is full and overflowing, oft-times the voice of conscience is unheeded. Later in the day of life, when nature's resources are becoming exhausted, the voice of conscience can be heard more plainly. Still later, when facing the stern realities of a wasted life, and near approach of death, the poor soul can then hear that voice so often smothered—and that voice will upbraid and chide every hour of the day and night. Some one has said,

"To be left alone with my conscience,
Would be torment enough for me."

THE MURDERER'S CONFESSION

Upon hearing a peculiar sound outside the house, our

friend opened the door, and quickly into the house stepped a man who was almost a nervous wreck. Deep lines were upon his pale face as though chiseled in stone. He was haggard, unkempt, and unshaven. He panted for breath like one who had just escaped from a ferocious beast. When asked why he came into the house so unceremoniously he said: "I am a murderer. I killed a woman in cold blood, and after cutting off her arms and head, I threw her into an old well, I lost my hat while running away, and it led to my identification. I was caught, indicted, and sentenced to death, but I escaped from the deathhouse a month ago. They are after me [nervously he glanced toward the window]. I have tried to sleep during the day, and traveled during the night. They are after me. I have heard the bellowing of the bloodhounds upon my tracks. I can not sleep. I can see the headless form of that woman floating around me now [he shrieked and jumped to his feet]. It is hell. I can not stand it. Call the officers so that I can go back and expiate my crime with my life. Oh, God! I am in torment. Oh, my God!"

The officers were called, and they did not need to put the man in chains, for he was willing to go. History states that after Ahab and Jezebel had caused the death of Naboth, to get possession of his land, they could not sleep, although they lay upon a bed of ivory inlaid with clover leaves of gold.

THE SURGEON'S KNIFE

The power of conscience, from the beginning of life unto its end, is more like an arbiter of justice than of friendly criticism. While it can not be relied upon

as an unerring guide, yet happy is the man who condemneth not himself in the things which he alloweth. A man whom I knew had a nervous breakdown and was sent to a sanitarium. He rapidly grew worse. Wishing to see him once more, I visited him in the institution. As soon as we were alone he confessed to me that more than fifteen years before he had murdered two people, but that he had never been suspected of committing the crime. He told me that during all these years, whether awake or asleep, eyes opened or shut, he could see the forms of those whose lives he cut short by his own hand. He said that never a day passed but what his conscience lashed him—for his conscience never gave consent to the crime. With tears streaming down his cheeks, he said that his life had been a failure, for he could never get away from that telltale conscience. He pointed to some object unseen to me and shouted, "There they are now—see! see! There they go."

He leaped to his feet and smote his breast with his clenched fist. He pulled his hair, and looked like a being from lower hades. He said, "Brother Anderson, I am as sure of hell and damnation as though I were there today." I moved back a little in my chair, and he, noticing it, said assuringly, "You do not need to be afraid of me. I am lost to God, to hope, and to the pure and blessed forever." I thought, if a guilty conscience can make a man so wretched and in such agony, here in the land of the living, where mercy can be invoked and forgiveness obtained, what, my God, will be the suffering of a soul who dies in sin when in that country beyond the grave where no invitation will ever be given, nor the sweet voice of mercy be heard? I then remembered

the words of the Master, who six times repeated in the ninth of Mark the awful end of those who close their earthly life in sin and rebellion against the throne of God. He plainly taught that it would be better to enter into life with part of our members cut off, than by their unlawful use be cast into hell, "where their worm dieth not and the fire is not quenched." It is commonly understood that Jesus meant that the awful remorse of conscience would be the worm that would never cease gnawing, and the fire that would burn on forever, yet never consume.

It is a dangerous thing to ignore persistently the warnings of conscience, for when enraged it will take sleep away from the softest pillow. A surgeon could cut off a diseased finger; but no surgeon's knife can cut off a guilty conscience. There is a way out of that awful condition, thank God, and that is in repentance and forgiveness of sins. The Bible declares: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience* from dead works to serve the living God?" (Heb. 9:14). "Now the end of the commandment is charity out of a pure heart, *and of a good conscience*, and of faith unfeigned" (I Tim. 1:5).

CHAPTER VIII

RESPONSIBILITY OF MAN

There are duties that we owe to God, to Jesus Christ, to ourselves, and to our fellow men, and those duties we call our responsibility. There is no place in the great universe where one can hide himself away from God. It matters not which way we go, we shall be confronted with duty. David, the sweet singer of Israel, caught a glimpse of the greatness of God relative to responsibility and wrote in the 139th Psalm as follows: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

OUR BROTHER'S KEEPER

There is no such thing as a person's living entirely to himself. Each day we are creating and setting in motion influences that radiate from our lives in ever-widening circles and ever-deepening channels. The Bible declares that no man liveth to himself and no man dieth to himself. When the Lord asked Cain about his brother, Cain indignantly asked, "Am I my brother's keeper?" If a person could be afflicted with the dreadful disease of

leprosy and it not be contagious or infectious, there would be no need for rules of quarantine; but since it is transmittable, the Board of Health has ruled that people thus afflicted be placed by themselves, that the community may be safeguarded. If a man's acts affected only himself and did not put in jeopardy the morals of others, possibly he would have been allowed to go on in sin without restraint; but as sin is contagious, and the acts of a man have their influence upon those with whom he associates, the Lord has seen fit to make certain laws and to place certain obligations and responsibilities upon man relative to his associations with the world, the state, and the individual. There are two streams issuing from our lives each day—one of life, the other of death. Ulysses the great philosopher in writing upon power of influence, of himself declared, "I am a part of all I ever met."

THE OLD MAN'S REGRET

An aged father who had lived in sin all his life attended a revival and, after listening to a sermon upon the "Problems of Life and Death," went out to the public altar of prayer and asked that he be further instructed. He wanted to know how he and his family could get saved, so that they could go back over life and undo the wrong that had been done. He seemed to be surprized and bewildered when told that the past was gone forever, and that he could not compel his family to accept Christ, because each individual is responsible for his own acts. The old man wept, for he had led his family upon the wrong road. He repented, was forgiven by the Lord for his sins, and went home. He told his

boys they must quit the wrong and do the right; but they only laughed, and went on as before. The old man, fully awakened to the responsibilities incumbent upon a parent concerning his children, plead with his family; but all in vain. He said, "If I only had my life to live over again, I would do differently;" but it was too late. The aged father died without seeing his family saved. Responsibility unfolds itself slowly, as does education along other lines; but when once understood, its demands are irrevocable.

A SUDDEN AWAKENING

The writer some years ago held a revival in the city of Pittsburg, Pa. The Lord was in the meeting in a wonderful way, and deep conviction rested upon the congregation, and souls were being saved at nearly every service. One night about two o'clock, the parents in a certain home heard their twelve-year-old boy sobbing and crying as though his little heart would break. Hurriedly they arose and inquired the meaning of his crying. Thinking that perhaps he was dreaming, or had the ear-ache or some other childish ailment, they forcibly raised him up in bed. In answer to their questions, and between sobs, he said, "If what Mr. Anderson said last night is true, I have sinned against Jesus, my best friend. He told us last night that the One we needed most of all at death we should make our friend in life. O papa pray for me! Mama, pray for me!" and the little boy covered his face and wept aloud. The father and mother were unsaved, hence could not pray a prayer of faith for their troubled boy.

The next night, when an invitation was given at the

close of the preaching service, the father of the boy who cried was the first one to present himself at the altar of prayer. After he repented, believed, and was saved, he related to us the foregoing incident. He said that that was the turning-point in his life. Never before had he realized the responsibilities resting upon him as a husband and father; and he promised the Lord that from that day on he would keep in a position where he could offer a prayer of faith, even if called upon at midnight, not only for his own child, but for any person in need. That man today is an able minister, and looks backward to that midnight event as the beginning of a new day—when the real duties of life suddenly were opened before his mind and heart. I pity the boy and girl who never heard their father or mother pray. Parents, could you offer a prayer of faith today for your child if he were wounded and dying? If not, why not?

A SOLDIER'S TESTIMONY

Once while holding a meeting in Philadelphia, Pa., I visited a veteran of the Civil War. He was very sick in body and much troubled in mind. The cause of his mental suffering was this: During one of the bloodiest battles of the civil war, in 1864, he was hurrying across the battlefield, which was covered with dead horses and wounded men. He felt some one pull at his sword and, looking downward, beheld the face of a dying boy. A bullet had pierced his lung and he was slowly bleeding to death. The blue-eyed boy, scarcely eighteen years of age, weakly cried out, "O stranger! pray for me, I have a Christian mother away up north, and, if here, she could pray for me. Won't you please pray, pray,

p-r-a-y?" His voice grew weaker, but once again he tried to induce the stranger to pray; but his head dropped upon his breast—and he was dead. The aged soldier wept as he related the story, and again and again declared, "The world would I have gladly given in that hour, if I could have prayed for that wounded boy—but, I had never prayed for myself."

The old soldier's experience left an indelible impression upon my mind, which was made still more plain when my own boy was called to service in this recent World War. I thought: Suppose that he were lying wounded in "no man's land." Above him the mighty shells bursting, and liquid fire and deadly gases rolling like sea-billows on every side. Suppose that he should grasp the sword of a passing stranger, and with a dying effort say, "O stranger! pray for me. I have a father away in the States, and if he were here he could pray for me," but having no one to pray for him, and being too weak to exercise living faith alone, he should die on the fields of Flanders—and pass the great divide—without God!

Responsibilities relative to the real issues of life were awakened too late in the heart of the Rich Man mentioned in the Scriptures; for it states that in hell he became awakened, not only to his personal needs and loss, but also of the danger to those whom he left behind. Abraham informed him of the sad fact that his work upon earth was at an end, that he had become an evangelist *too late*.

To a greater degree, perhaps, than we have supposed, we are our brother's keeper. Obligations and duties are laid upon each of us that can not be shirked with im-

punity. Upon the day of judgment the loose ends of all the influences we have set in motion during life will be gathered together, and the sum total will decide our destiny—our *eternity*.

CAUGHT IN A BLIZZARD

The storm had been raging three days and nights, and the wind had piled the snow in great, high drifts. The weather was cold, the thermometer stood at twenty below zero. The man had been caught away from home by the storm, and would not have ventured out into such a wilderness of snow had it not been for his loved ones at home. He started, but soon became chilled. He stumbled and fell, but responsibilities of home impelled him to try to reach those who might be in need. He became so cold that he could no longer feel the weather's chilling effects. When his nerves refused to record the danger any longer, he realized he was freezing to death. He could move only with difficulty. At times he was about to give up the battle and lay down and die, but his thoughts of home buoyed up his weakened body. In making a mighty struggle, he stumbled and fell to the ground. He could not arise. Suddenly he felt something moving, and glancing around discovered that he had fallen over a man who, like himself, was struggling for life. That inherent principle of duty immediately prompted him to action, and he began rubbing the freezing man with his own cold, stiff arms. The more he rubbed, the better he felt. Soon he was able to get upon his knees. He rubbed and slapped the man until he too began to move more and wonder what was happening. Soon they both were standing upon their feet.

The journey began, and together they reached home, and were safe. It was that God-given sense of responsibility in action that saved the lives of both men. The yielding to the conviction that we are our brother's keeper will always bring with it double blessings.

THE LEPER'S REQUEST

The story is told of a man who, when traveling upon horseback to a distant place, was compelled, by way of route, to pass a colony of lepers. When they saw him coming, they raised their hands, as law advised, and cried, "Unclean! unclean!" The traveler halted, and inquired how they were, and if they had enough to eat. One of the unfortunates asked for bread. The traveler stated that he had only enough for his journey. The leper said he had not tasted bread for many days. So the traveler gave him all he had. The leper asked for water; but the traveler said he had not drunk since morning, and beside he had only enough for his journey. The leper said he had not tasted water for days. Touched by privations of such a serious character, the traveler gave him the last cup of water in his canteen. At that moment there appeared another person, with a smiling face, and over whose head was a halo of glory. The stranger was the world's best friend—Jesus Christ.

The Master said:

"Not what we keep, but what we share;
The gift without the giver is bare.
He who gives alms to the poor feeds three,
Himself, his hungering neighbor, and ME."

The doctrine of the great Fatherhood of God, is an

empty philosophy unless it comprehends the Brotherhood of Man. He who knows his Lord's will and does it not, shall be beaten with many stripes. Responsibilities neglected will lead to shame and everlasting contempt.

CHAPTER IX

THE LAW OF PROGRESS

There is nothing standing still in the great universe of God. Everything is moving onward, whether physical or moral. The great world is moving in its allotted sphere, and the sun, moon, and stars follow the paths marked out for them in the sky. The rivers run into the great sea, yet the sea is not filled, for the water is evaporated by the sun. If evaporation should stop, it would cause the death of every living thing. Can you imagine what the result would be if the sun should cease to shine? The consequences would be multiform. Directly, every heart would cease to beat, and also at that moment time would come to an end, and necessarily the day of mercy would be past. If Jesus Christ were suddenly to cease in his office-work as Mediator between God and man, the world would be without an Advocate, and no one could obtain an audience with God. I delight to think upon Christ as one whose blood is continually flowing, the cleansing properties of which are available to all the world.

THE AMERICAN INDIAN

This law of progress seems to resolve itself into a universal command which says to all things, animate and inanimate, "Go on. Go on. Go on." A principle is laid down in the Word of God that if a man will not work, neither should he eat. It was the execution of the awful law of cause and effect that drove the Indian off from a land which seemed to be his own. The white man did not drive him off, it was the law of progress.

Some years ago the writer, with hundreds of others, was standing on one of the main streets of Toledo, Ohio, watching the structural iron workers placing beams in the eighteenth story of a large building. Suddenly a heavy hand was laid upon my shoulder, and a stern voice commanded, "Everybody move on, you are blocking the street, and hindering traffic. Move right on—*everybody move on.*" And such is the voice of the law of progress.

The law commanding moral progress is true of the individual and of the nation. "If a man abide not in me, he is cast forth as a branch, and is withered" (John 15:6). "If those ordinances depart from me, said the Lord, then the seed of Israel also shall cease from being a nation before me forever" (Jer. 31:36).

THE BEGINNING OF LIFE

From the moment of true conception, an individual entity has taken its place in the universe of God, the human is immortal—it can not die. Unless arrested by physical death, the embryonic days are soon past, and a new being takes its place in the home and in the world. Not only is there a law compelling growth, but we desire the child to advance. At first it is upon its mother's breast, then her lap, by her side, and then at school. First it kicks, then creeps, walks, and then runs. No heavy responsibilities are laid upon the child until mentality has developed commensurate with duties required. The only law it knows, or penalties to which it is amenable, are those in the home and school. It can not go back, it must go on.

During the period of childhood's innocency it is pas-

sive under the blood of Christ, i. e., it is not held responsible to God for any acts pertaining to morals. By education it learns to respect the rights of others in the home, in the school, the neighborhood, the state, and the nation. By obedience to just laws he enjoys religious, political, and physical freedom. About the time there comes a physical awakening of the moral faculties of the soul, whatever he has been taught by parent or school becomes his belief; and that belief becomes his religion, whether it be Mohammedanism, Confucianism, or Christianity. He must go on.

RESPONSIBILITY TO GOD

The animal kingdom does not differ materially today from what it was in the day Adam gave names to the beasts and fishes, etc., of Eden. Living creatures eat, drink, lie down, and are satisfied. Man differs from the animals; for he may be surrounded by every earthly substance for which he craves, and still be unsatisfied. There is a longing in every human heart which God alone can fill. Man is a worshipful creature and will never be satisfied only in the exercise of that which differentiates him from the animals which are below him. The fish finds pleasure in the swiftly flowing river, in using its fins, the exercise of which makes it different from the worm that finds pleasure in crawling beneath it at the bottom of the water. The little song-birds fly from limb to limb in the trees above the stream, finding pleasure in the exercise of the wing, that which makes them different from the fish that swims with its fins. If either were taken out of its native element it would be unhappy, and finally die. The fish placed upon a

limb of a tree could not use its fins, hence would be unhappy and die. The bird taken out of its natural element, the air, and placed in the water, where it could not use its wings, would be unhappy and in time would lose its life. If both were left in their native element of water and air and yet became paralyzed, they would still be unhappy and die. Happiness, then, with regard to the animal kingdom, depends upon free exercise of native instincts in elements suited to their kind.

Of what can man boast that makes him superior to the beast? Since man can not be fully satisfied only in the exercise of that which makes him different, it is necessary that man find his proper place. Man can not boast of physical strength, for the horse is stronger than he; nor of swiftness of foot, for the antelope is swifter than he; not of sharpness of sight, for the eagle can see farther and plainer than he; not of delicacy of taste, for the honey-bee can find honey where men would never suspect it. Of what, then, can man boast? Answer: Man was made to know and to worship God—that is his native instinct, his soul's element. Man alone has a moral instinct, and he can not be happy or fully satisfied until he is free from the paralyzing effects of sin and in favor with the God for whom he was made, and in the service of love, outside of which he is unsatisfied and unsafe.

RECONCILIATION NECESSARY

There are only two termini at the end of our earthly pilgrimage: life in a world of eternal joy; or death; i. e., eternal separation from God and the pure in heart. Man must go on. He can not retrace his steps. He must

meet his God and answer for his deeds. There is no turning backward of the wheels of time. Death is upon man's track, perhaps but a short distance behind. Man must hasten on. Ahead of him is God, the Judge of all; behind him, coming on at a fearful pace, are the influences he set in motion and all the dark deeds of a sinful life. Beneath him are the regions of darkest night. Within his inmost soul is a feeling of sorrow, guilt, and awful suspense. What shall he do? Where must he go for help? The answer comes down from over the everlasting hills, "Look unto me and be ye saved, for I am God, and besides me there is none else." Another voice takes up the strain, "I am the *way*, the *truth*, and the *life*." A candle of hope is lighted in his heart, and he inquires, "What must I do to be saved?" Fully awakened to his condition he exercises

REPENTANCE FOR SIN

Repentance includes an awakening, sorrow on account of wrongs committed against God and one's fellow man, a desire to do right.

Being sorry for past conduct of wrong will work in him a willingness to make a

CONFESSION OF SIN

The Bible declares that he who covers his sins shall not prosper, but that those who confess them shall find mercy. There is a shade of difference between a confession and an acknowledgment. For example: A man steals an automobile. In a distant State he looks behind him and sees the sheriff coming at a rapid rate. He turns and says, "I am the guilty man." That is more

of an acknowledgment than it is a confession, because he owned up only when caught. Had there been no officer in sight, and, coming to himself, he had volunteered to return the car, and had turned about and gone and delivered it to the owner, that would have been a real confession. For a person to live for himself all his life, and when he sees the messenger coming with a death-warrant then to throw up his hands and say, "I am guilty," is more like a simple acknowledgment. It would be far better to arise in the strength of manhood or womanhood and say, "I am doing wrong. My life is not right. I am sorry I have so sinned," and then call upon God for mercy and forgiveness. Having confessed his sins to God, it will be comparatively easy for him to make

RESTORATION OF WHAT IS STOLEN

The Bible teaches restitution. It plainly teaches that we must give back what we have taken from another and which does not belong to us. If a person has stolen, he is a thief until he has returned the stolen goods and been forgiven. The law of progress says, "Give again that he hath robbed."

FORSAKING OF SIN

He who confesseth and forsaketh shall find mercy. He must not only stop what has been wrong in his life, but he must not repeat it in the future. He must go out of the sin business. The thief must stop his stealing, the liar his lying, and the adulterer his lewdness. Not only so, but he is willing to exercise

FORGIVENESS OF OFFENDERS

Jesus said that if we do not forgive men their sins,

neither will our heavenly Father forgive us our sins, and he also explains that we must forgive from the heart. If people have wronged us, we must hold an attitude of forgiveness until they come asking us to forgive. A person once asked the Master how many times we should forgive our offenders, and he answered that we should forgive as often as they come asking. Not only does the Bible teach that we should forgive those who have wronged us, and we make right the wrongs we have done, but that there should be

PERFECT RECONCILIATION

The law of progress will send us to the person with whom we have quarreled. In the Word of God we read that if we go to the altar (Christ) and there remember that our brother hath ought against us, we should leave our gift, and go first and be reconciled to our brother, and then come back and take up our subject with the Lord. This is all very reasonable; for it makes for a perfect understanding and full restoration of confidence and brotherhood. When a repentant soul has decided to obey God, and do the right, it will not be hard for such a one to take another necessary step, which is to believe that he is saved, or to accept

SALVATION BY FAITH

The Lord says to a repentant sinner that if he knocks the door will be opened. If he asks he shall receive. If he seeks he shall find. Christ faithfully declared that he will not turn away any who come to the throne of grace. He says that if men ask forgiveness of him, he will forgive and will remember their sins against them

no more forever. So with such offers of mercy the sinner can boldly approach the mercy-seat (Christ) and find that for which his soul craves. The result of such seeking and believing brings a joy and freedom into the soul never felt before. The power of sin is broken, the paralyzing effects of sin neutralized, and the soul set free bounds back into its native element, the love of God—like as a beast, finding the cage door open quickly returns to his habitat in the jungles. Salvation is not by works, but by faith in God. Yet the *law of progress* teaches us the road we must travel to reach the goal at last.

CHAPTER X

THE MAKING OF A MAN

About 700 B. C. the Lord spoke to Isaiah the prophet in a vision, and said, "I will punish the world for their evil, . . . I will make a man more precious than fine gold" (Isa. 13:11, 12). It is perfectly natural and easy to live, but it is more difficult to live well. The secret of a happy and useful life is wrapped up in the human will. Individual life that is beautiful in reputation and character, is beaten out like gold, or brass. There is a law in the universe, in the visible and material and the moral and spiritual, whether mind or matter, that all things useful must show the marks of labor. By no bribery or stratagem can we escape the universal law of labor. The unchiseled stone is left behind, and the uncultivated fruit is left untasted.

"It matters not how wide the gate,
How charged with punishment the scroll—
I am the master of my fate,
I am the captain of my soul."

Our human self, at the outset, is simply a plain piece of rock, without figure or flower, and in our comely forms we await the engraver's touch. We are ever acting; but to be usefully employed every act should have the thought of usefulness, or after the years shall have passed our life will end as meaningless as it began. It is God's design and our allotted work to add import to our existence by marking it deeply with labor. The marks of the hammer must show. Too many in life have no purpose in particular, but are like fishes, birds, and

animals in our zoological gardens, asleep and stupid until the keeper's footsteps are heard, and then they wait impatiently for food, aroused from a sensation that is without. Man is different from a beast; for he possesses within himself capabilities of happiness and usefulness not dependent entirely upon the outside. Man may be attracted and amused by the pageant of this vain and deceitful world; but he is not satisfied or complete until he is in touch with two worlds, the physical and the spiritual.

THE EDEN WITHIN

One may be surprized when the statement is made that there are capabilities of universal joy and peace stored away in every human heart. There comes before me the life of a certain lady who by awful calamity lost her husband, family, and home. The shock was so great it almost reduced her to helplessness; yet a joy came streaming out of her soul in the face of calamity and poverty—a joy not shining like the reflected light of the moon, but like the sun in its own outpourings.

There is an undeveloped Eden in the soul of every living man. The inner life must be explored and developed before we can find the real riches that are without. Man is so constituted that he may be happy wearing wooden shoes in the outskirts of civilization, or wearing purple robes upon a throne. A person may be almost entirely cut off from the outside world by being deaf, dumb, and blind, and even paralyzed, and yet be able to be happy and contented, and to build a character that will shine on when the most distant star shall have become a burnt-out ember. Until one has discovered

himself, and the real objective in life—the true worth and power of his inner self—he is loosing more than half of his personal estate. Within every human mind and soul there awaits a wealth of pure gold ready for the beating of the hammer, and by a touch of the divine hand there may spring forth a Luther, Wesley, or Warner.

History records the story of an astronomer who was always smiling and happy. Some friends, in apologizing for their own lack, rather chided the godly man. They said they were limited in learning and in implements, and suggested that if they possessed his advantages, they, too, should be happy. They were surprized when he informed them that the secret of his happiness came from another source. He said he received a truer and deeper meaning of the value of time and life within his closet upon his knees than he did with his telescope sweeping the skies.

From these truths we conclude that the keenest pleasures the heart can know and the greatest services we can give come by the unfolding of our own inner self as inspired by the Spirit of God. The pursuits of this vain world will not satisfy. They only entice us away from the pure gold within to the coarser gold that is without, and possibly beyond our reach.

THE TRIUMPH OF CHARACTER

God not only made the man, but he will stand by him as long as man is right. Right will prevail. The universal law that merit will stand and demerit will fail, and that love will outlive hate, keeps the world of mankind from suicide. No one expects to win who is de-

ceitful. He can not compel his inner self to so believe. Only the utterly depraved can really believe that truth will ever be dethroned. We are in a world where the question of final success is always a question of true merit. Character and true worth are slow in their development, and in seeking a shorter route many are tempted, yea, resort to artifice, pretense, and imitation. Fraud may yield quicker results than honest endeavor, but the loss far exceeds the gain in the end.

"The heights by great men reached and kept
 Were not obtained by sudden flight,
 But they while their companions slept
 Were toiling upward through the night."

It pays to be true and honest in every act, for when the balance is struck at the end of the day, or of life, true merit will win against that competitor of pretense and sham. To attempt to gain in a single day what is supposed to take months to obtain is an insult against the slower processes of nature, and penalties are following close behind. Character is formed within the inner self, and woven upon that noiseless, unseen loom of our choices. Like as a photographer develops the negative in a dark room, so character is formed by our own decisions within the darkness of our own self-life.

EXTERNAL VS. INTERNAL BEAUTY

Even our sisters join in insurrection against the laws of the universe when they believe and act as though the years of their own personal worth were those years covered by their personal beauty. Personal beauty is only one of the charms the Lord has seen fit to bestow

upon the daughters of earth; for there are many admirable qualities in her that may never be noticed until after the wild rose bloom has left her cheeks forever. We should remember that merit and true worth never desert the soul, and thus the loss of personal beauty will be made up in loveliness of some other form. God made no mistakes in the departments of human life. "Pretty is as pretty does" is a maxim that is true in childhood, middle life, and in old age. When physical beauty is made the objective, it pays the penalty of a shorter life. Merit stands ready to beautify its possessor at every age and in every department of human endeavor. Merit stands ready to open every legitimate door in life, and by it alone can the door be kept open indefinitely. Honesty is more than a single honest act; it is a lifetime of honest acts. There is no question outside of salvation that will ever surpass that of true worth. It is not a matter of quantity of years that merit desires, but the quality of life's acts. Sometimes when we see so much fraud, graft, the getting of things together in haste, diplomas won in a year, exalted positions given to the unfitted, men leaping suddenly into prominence by virtue of a pull, we wonder if that law of growth and the functioning of merit have been revoked and annulled. But we need wait only a short season, for all such subterfuges will come to naught. Earthly minds may trifle with beauty, riches, fame, and power; but merit comprehends true worth, and it gathers up from time to time only that excellence which no years or ages can efface.

AT THE CROSSROADS

Man is indeed a strange combination, a wonderful assemblage of peculiar attributes—taste, reason, love, faith, hope, moral sense, power of choice, etc. A creature like man, having so many passions, interests, fears, and hopes, possessing enormous powers, does not contain all the problems of his life in the question of his coming into the world; his staying here and the choices he makes contain their share of his life's problems. If man came simply from the dust and will return to dust, then he is simply a beast; but if he comes from God and will return to God, then he must choose the right at the crossroads. When a gold coin comes from the mint (I have watched the process), it is carefully weighed, and if it does not move the balances in the proper manner it is degraded, and is sent back to be remelted and made over again. There are only two paths across the world—a path of right, and a path of infinite wrong. Man is a compound being—in touch with two worlds. This duality declares a duality of destiny. One stream of water starts northward and empties into the North Sea, and another starts south and empties into a sea which for ages has received its floods, and yet is not full. Standing upon the great moral divide, we can behold two great streams of human souls going in opposite directions. One moves toward the celestial skies, to a perpetual and eternal day. In the opposite direction, a stream moves onward toward the hell of a neglected life. Both the Bible and logic teach us that heaven and hell have their beginning for us here, and this beginning is formed by our choices. There is a divine something within us that warns us, and we do not travel the wrong

pathway far until our feet will bleed, and become sore.

We are in a world of choice. Before us are the two pathways, one leading upward and the other leading downward. We may select from the garden of earth the deadly intoxicant that dulls the mind and destroys the noblest part of our being; or from the same garden we may choose that which gives health, clearness of mind, and purity of heart, and which will make for a better life and the better eternity.

THE RESULTS OF CHOICE

If it were possible for me to stand upon the mountain-top on that day when the balance of life is struck, the sight I should see would beggar description. I see sweeping through the skies a long procession of white-winged souls, and oh, how peaceful, happy, and contented! I ask, "Who are these, and whence came they?" The answer comes, "These are the faithful ones who believed and worshiped God before the flood," and they pass on. Still another long procession comes on apace. I ask, "Who are these, and whence came they?" The answer is, "These are the faithful ones who lived and worshiped God during the law period," and so with bright faces and with songs of joy they pass on to their great reward.

Another long procession now comes sweeping through the sky. Oh, how happy they appear! They are dressed in white robes and hold palms in their hands. How beautiful! how expectant! They are flying high, and I can see in the distance the great doors of that heavenly country standing ajar. I ask of the angel who stands by my side, "Who are these arrayed in white robes, and

whence came they?" And he answers me, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. 7:14, 16, 17).

Reader, if you choose the right at the crossroads, you will join this last procession of souls, those who accepted Christ in this last great day of mercy—the gospel day—and the doors of that long-sought country will swing wide open for you, and with the redeemed and blood-washed you may enjoy the grandeur of that heavenly country forevermore. If we could only stop here and close this chapter without doing injustice to truth, we should be so glad; but there is another scene before our eyes.

Another long procession of souls comes sweeping along, they are dejected, and are flying low. I ask: "Who are these, and whence came they?" I am told, "These are they who chose the wrong path in the days before the flood," and on they go to impending doom. I am amazed. Soon another longer procession comes into view and are hours in passing. How sad they look. No hope is ahead for them. They chose the valley during life and now they go down, down, down. I ask, "Who are these poor wretched souls?" "These are they who rejected God during the law period," I am told, and they disappear below and are lost in the darkness down beside

the river of eternal death. I think, My God! how can I endure the sight?

Suddenly another procession comes into view. The angel informs me that this is the closing scene—the final act in the drama of human life. As they draw nearer I am surprized beyond expression, for I recognize among that saddened throng familiar faces. There is a young man with whom I labored in San Francisco—lost. Another I recognize is an uncle of mine who died without Christ. My God! there is my only brother, and there—is that my own son? No! no! Thank God! Oh, how sad they look! Most of them are weeping. They just said good-by to the loved ones of earth, for they were assembled at the judgment and sentenced a few moments ago. The angel does not need to tell me who they were, or from whence they came, for I know too well. They are of the earth. They had lived in the grandest age of mercy ever known to the world, and had of their own will chosen the wrong road. The day of mercy is past, and they go on out into a night that has no star, to a country where no friend shall ever greet them, while eternal ages roll on and on. Lost! *lost!* LOST!

Sinner of a Christian country, it would be more tolerable for you in the judgment day had you been born in distant India, and had been fed to a crocodile in the Ganges River, than for you to go out from this land of Bibles and opportunities unprepared to meet thy God. You may be at the crossroads now. If so, choose life, and begin to work for God and humanity today.

THE END OF DEATH

On yonder hillside where I look today,
 Loom high great monuments of stone;
 Deep shadows lengthen, and they seem to say,
 "This is the place where Death has made his home."

In awe I gaze upon these sculptured forms,
 With all the pomp and splendor art can give,
 And wonder if Time's hoary hand will harm,
 Or will their pride through endless ages live?

Methinks of pyramids on Egypt's plain,
 Where granite rocks so boldly lift their head;
 Shall these crumble back to the earth again,
 And lie as level as the millions dead?

O tell me! marble slabs, tell me, I pray,
 Must I return to cold and lifeless dust?
 Must I be wrapped in folds of putrid clay?
 They answer back: "O man of earth, thou must."

When God shall speak from out the fiery clouds,
 And Gabriel's trump shall shake this frail earth,
 The millions wrapped today in mortal shrouds
 Shall rise to shame and woe, or endless mirth.

Know thou, proud Death, thy reign shall have an end;
 The barriers thou hast built be rent in twain.
 Yea, thou shalt bow before a mightier hand,
 And we, instead of thee, shall ever reign.

CHAPTER XI

THE LINE OF LEAST RESISTANCE

Most of the calamities that happen to the people of earth, outside of things providential—such as earthquakes, floods, and tornadoes—are caused by neglect. The conductor failed to read the message correctly, or the janitor failed to put out the fire, and as a result there was great loss in life and property. Neglect is the road that leads to ruin, and connect it with any subject or matter you please, neglect will be found to produce a corresponding loss.

IN BUSINESS

The merchant takes advantage of various sales and replenishes his stock when prices are low. The sailor takes advantage of wind and tide to carry his perishable goods to a foreign port. The farmer takes advantage of the warm days of spring to prepare for seeding and planting, for he knows very well that to neglect to sow would preclude a harvest and in the end mean great loss. When I was in Ontario, Canada, a friend pointed out to me the very place where two men while rowing across the great Niagara River broke an oar, and having neglected to take an extra one as was the custom, were soon carried into the swiftly flowing cataract and on over the Horseshoe Falls. It was neglect that caused their untimely death. To neglect to wind a watch will result in its stopping.

WITH RESPECT TO HEALTH

If a person fails to observe the laws of hygiene and

sanitation and the requirements of nature, he will surely suffer a loss commensurate with the seriousness of the neglect. A person may ignore the dictates of Nature for a while and go into rebellion against her commands, but one day she will call the violator into account for every violation and infraction of her laws. God has vested Nature with power to punish any and all infringements of her mandates; and she will not forgive, neither accept penance, whether the crimes be wilful or of neglect. Through a series of violations and petit larcenies, parents have oftentimes robbed their offspring of a robust physique and balanced mentality, which would have been a richer and more lasting legacy than a million dollars in gold. Children have a right to be well born, but many indeed enter into life in a state of physical, mental, and moral bankruptcy. Neglect of parents has caused many a person to go through life carrying a scar upon the face, mind, and soul. Neglect will always produce loss. A noted doctor told me that the great mortality during the influenza plague of 1919 was caused principally by neglect, either by patient or nurse.

NEGLECT IN YOUTH

Youth sows the seed, old age must reap. The Bible in one place states, "While men slept, his enemy came and sowed tares." Parents oftentimes neglect to inform their sons and daughters of the many evils rampant in the world today, and of the awful penalties that follow in the wake of the various forms of wrong habits and evil practises against nature. Because of such neglect by parents and the neglect of those who fail to put

away evil thoughts and temptations, our homes for imbeciles are rapidly being filled. Some imbeciles are allowed to roam at large, marry, and propagate their kind. Neither segregation nor sterilization will meet the need; but education and action only will put man in harmony with God, the state, the home, and nature. Neglect would in time lead to barbarism and infidelity. The tendency of human nature is to follow the line of least resistance—like water—and thus in youth, the formative period, many neglect to form right habits of thinking and of living, and the results of neglect along these lines are seen upon every side. The estrangement in so many homes, the first cause of so many divorces, the beginning of so many triangular love affairs which end in suicide and murder, have their primary cause in *neglect*. Thus we find that neglect is like rust in the soul, which destroys our best resolves. "I neglected to put on the brake," was the only excuse a man gave when he found his three-thousand-dollar car a wreck at the bottom of the hill. A hunter neglected to take the loaded shell out of his gun, and as a result his little son accidentally killed little sister. It was an accident caused by neglect.

HE FELL UPON THE STREET

It had been raining and freezing all day, and the street was a sheet of ice. People were hurrying along to their several places of work. Suddenly a man in front of me slipped and went sprawling, and his suitcases, hat, etc., were scattered in every direction. Some laughed at him. He arose and said, "Others passed over that place safely, and I thought I could do the

same." That circumstance taught me a lesson I shall never forget. That man did not *aim* to fall down. It was not his purpose or motive to lose his balance; but the reason he fell was because he walked on a slippery place, he neglected to look out for himself. People do not form character in posse; people do not get saved by the regiment; men and women do not rise and fall by the hundred; but *individually*, each for himself. Sometimes we forget that life is a personal matter. You can not hold a good man down; nor can you hold a bad man up. It all depends upon the man himself. To neglect this fundamental law of self-effort is to suffer loss.

NEGLECT LESSENS THE PROBABILITY OF PERFORMANCE

Many times in life, in fact every day, we have promptings to do a kindly deed or say a loving word; but so many times we put it off, perhaps thinking we will do it tomorrow. Unless such acts are quickly performed, the probabilities are they will never be done. A friend of mine said to himself one morning, "I will yield myself to God." But he neglected it that day, and it will be undone forever; for he was accidentally killed the following night. In pioneer days, when mail was carried over mountain upon horseback, attention was called by an onlooker to a nail that was loose in one shoe of a horse the mail-man was to ride. Thanking the one who thus informed him, the man went busily on with his work and neglected to have the nail attended to. As a result, while climbing the flinty hills with a heavy load, the horse loosened its shoe and had to have it taken off. Soon the horse became lame, and could not

carry its load. A band of outlaws stole the mail, and the man almost lost his life—all this through simply neglecting a nail.

NEGLECT INCURS GREAT DANGER

Some years ago a man moved his family into the country where the savage mountain-lion made its home. His four-year-old boy would accompany him to his work in the woods near by. The wife often warned her husband to keep watch of the little one, lest he wander away and be caught by one of these fierce beasts. The father said he would take care of his boy and did not much need to be bothered with a gun. Time passed on, and seeing no signs of the animals he relaxed his vigilance and seemingly forgot that great danger lurked about. One day little Charles came smiling to his papa and said, "See these pretty flowers! I'll take them to mamma," and started off for home. No sooner had he disappeared from sight than he was pounced upon by one of these sly mountain beasts that had been watching him. Charles screamed, "Papa, oh, papa!" but the distracted father only saw the brute bounding off carrying his darling in his jaws. Frantically the father screamed, and endeavored to overtake the lion, but soon the trail was lost. He hurried home, organized a posse, and four days later they found a few little white bones beside a large rock—all that was left of their dear little boy. The mother nearly lost her mind, and until this day they mourn the loss of that darling child. The father has never forgiven himself for neglecting to take his gun and for neglecting to carefully watch his child.

The father committed no positive crime. He simply neglected to do his duty, and the child was lost.

It is the same old story with respect to sin. The person does nothing wrong in a general way; he is kind to his associates, pays all honest debts, treats everybody courteously, etc. But that is not enough. Suppose that a man is rowing down the stream of the great Niagara and is only a few miles from the falls. Some one shouts to him from the bank of the river that he is hastening to his death. It would not be enough to simply stop rowing and rest upon his oars; he must pull hard for the shore, or some other place of safety. Simply to stop rowing downward would not save him; for the current, which is ever growing swifter, would, if he neglected to pull against it, soon carry him to certain death. The sinner must not only awake to his awful danger, and try to stop his downward career, but he must not neglect to make a mighty effort to reach a place of safety. The gravitation of sin in the soul ever increases in momentum, and, unless checked by a higher power, will cause the soul to sink like a stone into hell.

NEGLECT MEANS DEATH AND HELL

The story is told of a man who accidentally took poison and was at the point of death. When the doctor went to give him the only antidote for that particular poison, the man coughed and the medicine was spilled. Before more could be procured, the poison had done its terrible work, and the man was dead. The lesson we wish to make is this: It was by accident that the poison was first taken, and it was also by accident that the antidote was spilled, but nevertheless the result was death. Sup-

pose that he should have promised to take the antidote the next day, the effects would have been the same. It would not matter whether the poisoned man had spilled the medicine accidentally, positively refused to take it, or said he would take it and yet neglected, the final result would have been the same—*death*. The same is true with respect to sin. The Bible declares that the “wages of sin is death.” There is only one remedy for sin, and that is repentance and forgiveness through Christ. There is not enough water in all the oceans of earth to wash away one guilty stain of sin. There are not enough chemicals compounded in all the laboratories of earth to remove the stain of sin from one human soul.

“What can wash away my sins?
Nothing but the blood of Jesus.”

A sinner might refuse Christ with an oath and reject the Bible in words of blasphemy, he might acknowledge Christ as the Son of God and the Bible as a divine revelation to man, or he might go farther and state that he would accept Christ as his personal Savior, and simply *neglect* to do so, and die, and in each case go to the same place. To neglect to become a Christian is to be lost forever.

HE WAITED TOO LONG

Once while standing at the depot in a large city watching the last section of an excursion train pulling out, we saw a man hurrying as though his life depended upon his catching that train. In spite of his hurrying, he missed it; and, oh, the look of disappointment that

was stamped upon his face. He said, "I promised wife and daughter that I would meet them at Denver, Colo.; but I missed the last train of that excursion." While we were pitying him, a boy rather abruptly cried out, "Stranger, you did not run fast enough." The disappointed man replied: "Boy, you are mistaken, I ran fast enough, but I didn't start soon enough." So many in life have waited too long—have put off their return to God until racked with pain, or tormented, and then have tried to call upon God with their last fleeting breath. It is very dangerous to neglect so great salvation. Millions will be lost throughout all eternity, simply because they neglected to do that which was right.

Reader, beware of the thief NEGLECT.

TOO LATE

His life on earth was ebbing very fast,
 And soon the sun of day
 Would sink behind the western hills, and cast
 Its lingering shadows o'er him as it passed,
 And then speed swiftly onward.

Once in his youthful days, that had gone by,
 He walked with Christ alone;
 Undaunted, stood life's storms without a sigh;
 Hastened his Lord's return, with him to fly;
 But now his heart was lifeless.

He left the pleasant paths of peace to plod
 In tempting fields of sin.
 In paths of pleasure and of lust he stood,
 Forgetful of his friends, his vows, his God;
 But now he calls for comfort.

In manhood's days he sowed no golden grain,
Supposing life would last;
Refused the blood of Christ, for earthly gain;
He has no sheaves; he weeps, but weeps in vain;
For subtle sin deceived him.

The sun sinks noiselessly behind the hill;
'Tis night and all is dark.
Loved ones look on, and pray for mercy still;
His eyes look up, they gaze with dreadful chill;
"Too late," his cold lips utter.

CHAPTER XII

FATAL FLAWS

The law of heredity and environment are the two master forces in the organic world. The transmission from parent to child of physical, intellectual, and moral likenesses, or characteristics, has been believed in for centuries; but only of late has the subject been understood and so methodized as to embody any substantial benefit to students who would seek to uplift the human race. It has been proved beyond successful refutation, that children may inherit moral defects from their parents as well as those of a physical nature. Without going into a scientific analysis of the subject, we wish to give a few examples of the awful effects of the law of heredity upon certain individuals, which we trust will cause parents to stop and think seriously before they give consent to acts against their nature which may produce fatal flaws in their offspring.

SAD BEYOND EXPRESSION

Recently there came to our notice the sad history of a man who was a murderer by heredity. In an alleged confession to a ministering friend, he recounted the oft-told story of a young woman (this time his mother) who tried to rid herself of the responsibilities of motherhood (out of wedlock). Attempt after attempt failed to accomplish the murderous object, and the unwelcomed child was born. Immediately he was placed in a "home," and with that murderous instinct impressed upon his mind, coupled with environment that

was usually corrupt, he became a moral outlaw at a tender age. He was naturally cruel to both animal and man. He served a number of terms in the workhouse while in his teens, and was mixed up in numerous robberies and murders. He had the wrong start in the beginning and as sin is cumulative, he soon lost his civil liberty—he was finally caught and sent to the penitentiary for life.

Because of excesses made easy by a low sense of morals, he became diseased, and he was not long in the prison until he developed the deadly tubercle-bacilli and was placed in the consumptive-ward. Removed as far from the pleasures of the world as if centuries separated him from our modern civilization, without the somber pageantry that marks the death-bed of one who passes off earth's stage of action surrounded by friends and the material evidences of work well done, he cast a lingering glance about him and quietly slipped away from this hard-hearted world that had deceived him and cut off his life when still young in years. No loving hands caressed his brow as he lay dying on the cot; for he was unknown. His picture hung in many rogues' galleries, but no one knew his real name or whence he had come. His achievements were not recounted by the press, and perhaps it was just as well. On a certain page in the daily paper we read, "Prisoner No. 9740 at Penitentiary died at 11:45 o'clock last night of tuberculosis."

One of old, when asked for his identity, simply said he was a "voice"; but this poor man was known as "No. 9740." Can you imagine yourself, or your own dear boy, so swallowed up by sin that his identity is completely

lost? Sin is an awful thing, an enemy of both God and men. The story of this death-bed scene must be left to the imagination, for the poor man was alone. In reality, in the prison infirmary there was a narrow cot surrounded by severe walls and iron-barred windows. Great massive walls all around the buildings shut out everything but conscience and death. Perhaps he called for mother, or wife, and struggled vainly as he sought to grasp the falling torch of life or tried to hold off the monster death. Perhaps in that awful hour his memory recalled the bright scenes of better days—of robust health, of congenial friends, and of freedom from prisons and from pain. Hanging upon the walls of memory, no doubt, were pictures of home, love, and innocent children; but alas! sin had deceived him, and, awakening as if from a horrible nightmare, he found himself honey-combed by disease, exiled from society, haunted by visions of past crimes, and dying alone in the penitentiary. Slowly he drew near to the end of the bridge that spanned his probationary period, and his poor soul, driven by a greater force than the power of inertia, slipped out into a never-ending eternity—lost to God, to hope, and to the pure and the holy forever. If it were not right for God to *force* him to choose the good while he was upon earth, it would not be right for God to *force* him into the company of the pure and the blest in that land beyond the sky.

There is no pardon for him now. He has passed beyond the day of mercy. He is a doomed man. He might have been saved at one time, but it is too late now. To him the doors of opportunity are forever closed. He was a free agent and had the power of choice,

but he chose sin and with it the penalty, which is death. Hereditary influences gave him a wrong start, and his environments were strongly against him; yet he could have chosen the right path. The salvation of Jesus Christ will break every power of sin and set a captive soul at perfect liberty. Thank God, there is power in the blood of Christ to make a man a master of every evil that has ever mastered him, and he can reign a conqueror over every adverse element.

AN AWFUL DREAM

Two boys were born of drunken parents and they both inherited the appetite for strong drink. Both became drunkards, for they could not control that awful thirst for intoxicants. After a few years, one of the brothers came in touch with better influences and finally was led to Christ, and the power of sin was broken. He became a free man, and was called of God to preach a gospel of freedom from every form of habitual and besetting sin. The other one, however, continued on and, finally, dissipated and broken in spirit, was lying upon his death-bed. Kind friends immediately sent for his brother who was a minister, and he arrived the night before the poor man's death. The brother minister in relating what occurred that night, said that after giving up all hopes of his brother's getting saved, being tired, he relaxed and tried to rest in an easy chair.

It was about two o'clock, and all was still except for the occasional barking of the watch-dog or the hoot of the great horned owl, wafting its love-song to its mate. He dropped asleep, and in a dream he saw in the distance a procession of dark-looking objects, which, when

they drew nearer, were found to be devils. He watched their maneuvers, and they circled, like a lot of buzzards, over the house where his brother lay dying. By and by they stopped and appeared to hold a consultation. One of them approached the house, and then returned and made some kind of a report. The minister dreamed that he watched his brother die and saw his soul slowly come out of the body of clay and, seemingly fearing danger, go outside and hide in a coal-shed. Suddenly the devils waiting in the air above swooped down and surrounded the house. One of them came into the bedroom and, finding the spirit of the man departed, went out and gave the signal to the rest to be on the watch as evidently the soul of the man was hiding somewhere near by. All started hunting for his poor brother's soul. Soon one devil scented the soul in the coal-shed. The poor soul, finding itself discovered, took to flight with a thousand devils in swift pursuit. He saw them slowly disappearing, when suddenly the nearest devil pounced upon his brother's soul. As it sank its talons deep, the soul uttered a piercing shriek, and they all sank into a darkness that was blacker than midnight.

The dream was so real that it awakened the sleeper, and he jumped from his chair. The lamp had gone out and the room was in darkness. Procuring another light, he found his brother lying dead, with mouth and eyes wide open and a look of awful agony upon his face. It is hard to convince the minister that what he saw was a dream, and he still believes that actual devils came for his poor lost brother's soul. I believe it was only a dream; but since the Bible teaches that angels of heaven carry the souls of our departing loved ones who

die saved, it is only fair to conclude that devils come to claim their own to carry them away into the darkness of that bottomless pit. Language, however, would be inadequate to describe the anguish and awful feelings of remorse of a man in his dying hour who by reason of wilful rejection or careless neglect closes his earthly life in sin and rebellion against the throne of God. Reader, if you were to die tonight, where would you go and by what kind of angels would you be carried away? Think over this matter seriously, and if not prepared for such an eventuality, begin *now* to prepare to meet thy God. The Lord never turned a deaf ear to a cry for mercy. Call upon Him today and be saved. Do not wait, for tomorrow may never come.

CHAPTER XIII

THE LAW OF CAUSE AND EFFECT

A person must believe in God to be a Christian, for the apostle Paul, in Heb. 11:6, declares, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Mathematical demonstration can not prove there is a God, but the law of cause and effect—causation—proves it beyond reasonable doubt.

NOTHING HAPPENS TO HAPPEN

I leave my room in disorder, with everything scattered about, and, returning, find the books alphabetically arranged on the shelves, the floor swept, and curtains in order. I enquire, "Who has been in here?" and my wife answers that no one has been in the room, and that perchance the wind blew the things into order. We behold a beautiful oil-painting of a wide landscape with the golden streaks of the evening sun gilding the western sky. We enquire as to who painted it, and are informed that a certain blunderer spilled a can of paint accidentally and it happened to make that valuable painting. Such answers would be an insult to our intelligence.

What about the great universe around us, with the starry canopy above, the mighty planetary system revolving so regularly, and the multiform varieties of animal and vegetable life in such unity and harmony—did they just happen to happen? No, indeed! They are the

works of a Master-mechanic, a great First Cause. The mighty forces of inertia and gravitation, the endless variety of flowers, the complex mechanism of the human body are not the result of blind and undirected forces, but bespeak intelligence and wisdom of a superlative degree.

GOD—AN UNSEEN BEING

There is no substantial argument against the existence of God in the fact that he can not be seen. Crude implements of peace and war are found in caves of prehistoric men. We can not see these men, and no books contain the records of their activities or of the time in which they lived, yet we believe they existed, from the works they left behind. Thousands who read these pages will never see the writer, yet no one will believe that this book came as a result of an accidental upsetting of a box of type. The electric light we make use of had its existence and form first in somebody's mind, there was a first plan—a blue-print—then an effect, the created thing.

Who is it standing behind the curtain who by infinite power controls and directs this great universe? To this question the great apostle Paul replies: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; . . . for in him we live, and move, and have our being" (Acts 17:24-19). The law of cause and effect is simply the statement of a fact to which no exceptions have ever been known.

All visible things are simply the effect of which God is the first cause.

The law of cause and effect stated in other terms would read that people reap what they sow, regardless of what is sown. It is a universal law that cause and effect are inseparably connected, however long may be the interval detaining the effect, and are always proportionate to each other. We may be sure that there is a reason for every conclusion, a motive for every act, an excitement for every motion, a why for every wherefore. This is a law of both body and soul; of things both seen and unseen.

Reason plays its part in the conversion of the soul, in this matter of cause and effect. Reason inquires why do atoms crowd around a center, atom upon atom, until a crystal globule gleams in the morning sun, or a new planet appears in the firmament? Why is the spirit within us so attracted by resemblances and faint analogies, when only overpowering excitement, or sternness of will, or a habit of attention, can confine it to one pursuit? And why all things past, present, and to come bound, linked together in the steel chain of causation, so that in all the universe animate and inanimate, there is a necessity, natural or moral, call it what you will, of motion, of progress from a beginning to an end? From what beginning and to what end? Did Adam have a beginning and what was his end? Did he have an end? Why was Adam formed?

The old philosophies of paganism are but the attempted solution, by reason, of the great problems of life, the echo of the soul's deep yearning for something outside of and beyond itself. Men may reason, analyze,

and compare, and will yet remain unsatisfied. Revelation comes to man's rescue, and that, with the law of cause and effect, gives us a satisfactory basis for living faith. The inspiration of the Almighty giveth us understanding, and thus we discover the superstructure upon which the moral universe rests—namely, "For thy glory, O God, all things are and were created." Then God speaks and declares, "I made man for my glory," and thus established the purpose of creation—a moral universe governed by moral law. To glorify God, were all things made. There can be no free agency, as pertaining to man, only by reason of good and evil. To choose the good is to refuse the wrong. Adam was put to the test and failed. The penalty was death. For economical and gracious reasons, not necessary to be considered here, the full execution of the penalty was deferred; but the fatal effects of a violated law rested heavily upon a fallen race, and impending judgment hung over the earth—like as a man standing beside the river of death, while the shadows deepened and total eclipse came on apace.

PENALTIES AWAIT THE GUILTY SOUL

Upon the walls of the universe, gleaming with the light reflected from profane and religious history, is the handwriting of the Eternal, which inspiration interprets and the law of cause and effect enforces—Sinner thou shalt die! Proud and wicked world, thou shalt come to an end! Science and experience attest the awful truth that retribution will follow infraction of law. If you cast yourself down from the temple, nothing but angelic intervention will save you from the fall. If you suffer your thoughts to rove at will, you will lose the

power of logical thinking. If you neglect your finer sensibilities, and do not check your imaginations, you will become a victim of passion, the slave of sensuality, and the votary of unbelief. If one disregards in either physics or morals the law of cause and effect, he will write his name as a fool upon the book of time, and reap sooner or later the results of his follies. The history of a race declares in unmistakable language that the way of the transgressor is hard. Revelation uses no abstract terms and presents no scientific formulas, but thunders forth plainly and emphatically, "The soul that sinneth it shall die," and, "The wages of sin is death." Walk as carefully as he may, sooner or later the steps of the sinner will slide; his feet will slip, and terror and sudden destruction will come upon him. In due time, and, it may not be far off, this world will be swept by fire, and divine vengeance will shake the highest mountains of earth. The earth itself will melt with fervent heat—and there will be no ark, as was in Noah's day, that can ride on the molten sea; and no power can stop nor prayer stay that overthrow.

WARNINGS TO THE SINNER

What awful warnings are given to the sinner and what appeals are made to his reason, intellect, and conscience, and how loudly the spirit knocks at the door of his heart! Wherever he turns, whithersoever he looks, however he acts, whatever he thinks, the sinner sees evidences of law and signs of danger. The path of the Lawgiver is in the heavens. His voice is heard in the thunder's roar and his power is manifest in the earthquake's shock. His voice resounds in the hollow mur-

murs of the past and pierces forth above the commercial rattle of the present. In every leaf that fades and falls, in all things small or great, in all events momentous or inconsequent, in all places near or distant, in all times recent or remote, law has its tokens, God has his witnesses, and retribution its portents.

When I meditate upon these awful truths, I wish I could write with a thousand pens and warn every man, woman, and child in the whole wide world. Oh, awful thought to the sinner, that in the day of judgment everything—every event, every word, every thought—with which he has had ought to do, directly or indirectly, will appear against him; his own heart will condemn him; and God, who is greater than his heart and knoweth all things, will pronounce the awful sentence, “Depart, ye cursed, into everlasting fire, prepared for the devil and his angels”! And as it is with the individual sinner, so shall it be with the sinful world. Approaching retribution is written upon every page of history.

The bloodshed, the lust, the treachery, the corruption, the avarice, the ambition, the innumerable acts of selfishness, the records of which fill up the annals of time—all are written upon God’s book of remembrance. The men and women whose vices, whose ungovernable passions, whose various abominations have made them famous, like Henry VIII and Bloody Queen Mary; the men who carved their way to honor, or shame, with the sword, like Napoleon and Emperor William of Germany; the men who have crept stealthily and meanly into the affections of other men’s wives, have broken up homes and cheated every one but the High God by their hypocrisy—these together with such of all future ages

will some day meet an angry God, and stand face to face with all their crimes. Oh, awful day of reckoning when sinful men must meet the One who will ride forth with his vesture dipped in blood!

PUNISHMENT FOR SIN

Justice demands that man be punished for his sins; the law of cause and effect demands it; and the certainty of retribution forms the basis of the system of grace. The system of grace forms the sole alternative from the curse. Does not the fact that Christ died to save from that awful curse prove that to reject him is to meet with final disaster—death? Sin, death, and damnation are behind the Christian man or woman. Their pathway is steep and leads upward, and at every step they are harassed by the enemy of all mankind. But they hold on their way; they turn their backs upon the evil. There is no retreat for the Christian, for behind him is the city of death and destruction.

The law of cause and effect will in time correct every wrong and bring every haughty spirit down. Ultimately the feet of the wicked will slide, whether it be a king upon a throne or a peasant wearing wooden shoes. We read of one whom even proud England feared, before whose strength even the Mistress of the Seas trembled; but we also read of his defeat and how he meanly died in lonely exile, a prisoner, amid the thunders of the skies and the booming of the seas. His throne could not save him from the effects of cause in this world, neither will bejeweled crowns and golden scepters save in the world to come. Sin will be punished.

But there have been thousands of brave and fearless

men and women whose life's record has not been kept, except in heaven, and at whose death hardly an acquaintance, much less a stranger, took note, who, if they could speak from their unmarked graves, would tell of a triumph more glorious than that of which any earthly warrior ever dreamed. The battle they fought was a moral one, but they were victors, and by reason of the law of cause and effect are wearing crowns of joy in a land of rest beyond the setting sun.

SEPARATION OF GOOD FROM BAD

That a moral gulf separates unlike characters now, every one will admit; but what about the future beyond death? Shall the wheat and tares grow together until the harvest and then be gathered into the same garner? Nature and revelation agree as to the fact of a distinction between good and evil, between good men and bad men. The issue of the system of grace determines the certainty of retribution. The very fact that the church of God shall triumph over her enemies proves beyond a reasonable doubt that the sheep shall be separated from the goats, the wheat shall be separated from the chaff, which is to be burned up with unquenchable fire. The opposers of God and his church will meet with a sad end; for we must not forget that not one drop of righteous blood was ever shed in vain, that not one word of contempt spoken against the saints has ever been forgotten, and that whatever has been done to the least of the followers of Christ has been done unto Him. We do not wonder that awful judgments hang over this wicked world like a black cloud. Law claims its victims, and grace approves the claims. Where on the face of

the earth is there a spot not desecrated by the transgressions of law and not still more desecrated by contempt of grace! Oh, the awful weight and sorrow of a sinful heart! The guilt and remorse of conscience must be more terrible than the inquisition hooks, and the weight more crushing than that of the mountains and rocks beneath which the sinner vainly seeks to hide himself from the vengeance of the wrath of God.

THE FINAL CHAPTER OF EARTH

The awful judgment scene beggars all description. Dante's imagination fails to set it forth properly. No artist has ever been able to put that awful picture upon canvas, nor writer to correctly paint it with his pen. The contrast of that day will be that of blackest midnight with the brightest day; a robe of purest white and a shroud of darkest crape. The tempest will soon break upon this old world, and the rivers will stop their onward flow to the sea. The mighty oceans that heave and swell as if the great heart of the earth throbbed beneath them, will lie still like a great giant who is dead. Hushed will be the wild bird's song, silent the shouts of mirth, and motionless the tide of life. No more shall the sound of the woodman's ax ring out as in primeval days, nor the hum of business ascend from the busy streets; no more shall the student ponder over his books, nor the artist gaze upon the glories of the setting sun. The orator will stop before the climax is reached, and the poet no more shall touch immortal strings. The king will lay off his purple robes and the lowly peasant his wooden shoes. Statesmen will no more be needed to control the affairs of state, nor general

to lead his armies on. No more shall men welcome the warm days of spring, nor feel the winter's chilling blast. No more shall the children gather home at Christmastide, nor holy incense ascend from the family altar of prayer; for the day of earth and earthly things shall have passed. The period of God's waiting for men to repent will be forever over, and the door of mercy closed to open no more. The law of cause and effect that has been held in partial abeyance while redemption was active, and the church of God gathered, will now assert itself in destructive power upon a guilty world. The final separation now takes place, and the sheep and the goats will each pursue their way out into vast eternity—one path leading to the mansions of love and light beyond the skies, and the other down the dark winding pathway into the bottomless pit. The church of God will then be safe; but death will be the state of a lost world, relieved by no hope, softened by no consolation. Oh, why do not men stop and think! Why do they not become awakened to God's love and plan before it is too late? Oh, why do not men prepare to meet their God? This is the day of mercy. The Holy Ghost says, "Today if you will hear his voice, harden not your hearts." God's time is now, and his place is here. Will you let the day of mercy pass unheeded? Will you by your attitude say, "No," to the world's best friend, and die in sin and be lost forever? Sinner, repent today, and begin a new and better life. Begin *NOW*.

CHAPTER XIV

MAN: HIS PRESENT AND FUTURE

Man is a created being. If created, he is dependent; and if dependent, he must be responsible to some superior agency. Not having made himself, he can not sustain himself nor have perfect control over his being. Being a creature, he must be subject to his creator; for the creator is greater and wiser than the thing created. God, being man's creator, has power to judge man's actions and to watch his every move. Man is under the inspection of God every minute of the day and night; God's eye runs to and fro in all the earth beholding the evil and the good. All things are naked and open to the glance of him with whom we have to do. Man is a moral being, more than inert matter blindly obeying physical laws. He is more than vegetation, or animal life which by instinct is led, caring nothing for right or wrong. Man is possessed of moral consciousness, conscience, personality, and will. He has thoughts of good and bad, he knows good from evil, and it is this knowledge, imperfect though it be, this ability to discern between right and wrong, that proves the truth of the statement that he is responsible for his conduct to a superior power.

GOD'S CHARACTER SEEN

Since man is such a creature, it is evident that his Creator is also possessed with moral character and attributes. A creature can not possess a character higher than its creator any more than a stream can rise higher

than its head. A being with a will, conscience, and intelligence could not be created by a being of lower order. Only the fool has said in his heart, "There is no God." Obedience could not be demanded if there were no law, nor could man rightly be commanded to give allegiance until authority be revealed; hence, if God desires man to obey him, he will make known to him his will, and appeal to his reason and intelligence.

MAN'S ONLY SAFE GUIDE AND JUDGE

Instinct is not a safe guide for man, for we see destructiveness through all animate creation, from man down to the smallest insect; nature in all its grandeur does not disclose a perfect law. Conscience is not a safe guide, for it is only an echo of a defective and distorted education, as is proved by the fact that some religions have educated the consciences of their followers to believe that they do God's service when they murder those who do not agree with them. Conscience, nature, nor instinct tell us how many Gods there be, hence, with man so guided, idols of wood, fire, stone, and even human beings have been worshiped. An abstract idea of God's will has never satisfied man, hence a written revelation was a universal necessity. All nations have their sacred books; but the Bible alone has the stamp of divine origin. The word of God, or his will concerning his creatures, is to be found in the Bible and no place else. As true, then, as there is a God, that he created man a moral creature, and that man is responsible, it must follow that God has given man a law, a safe guide for him to follow, and this safe guide is the Bible, which will also be our judge in the last day.

THINGS SEEN AND UNSEEN

There is a natural world which is to last but for a time and then pass away; but there is also a spiritual world, which will last throughout all eternity. Man is a compound being, and is in correspondence with both the visible and the invisible world. In speaking of man, the apostle Paul states plainly that "there is a natural body and there is a spiritual body." Jesus said to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Both the outward and inward part of man has a form: "And the Lord God *formed* man of the dust of the ground." (Gen. 2:7.) "And *formeth* the spirit of man within him." (Zech. 12:1.) "But though our outward man perish, yet the inward man is renewed day by day." Paul declares that things seen, which includes our bodies, are only for a time. The outer man is corruptible. Solomon, in Eccl. 12:7, in speaking of natural death, declared, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Many people by their actions seem to teach us that this life and this world are the only things that are tangible and real; while, in fact, this present world stands in the same relation to the real as a scaffolding used in building a house does to the house itself. The scaffolding is simply a temporary stage, and when the house is completed it is taken down because it is no longer needed.

AN INFIDEL'S MISTAKE

A noted infidel in making light of God's work once said that he could have done better himself, for he would

have made health contagious instead of disease. He could see no farther than the literal, and his plan would have benefited the natural man only. God does not encourage man to place much thought upon the natural, material world, but he again and again instructs us to set our affections upon things above. The great truth that man must choose, and that he must reap according to his choosing, must reap what he sows, hangs over the whole world of mankind. The law that men must reap what they sow offers protection to those who choose the right. An ungodly person may leave behind him a blasting influence of sorrow and woe that is to roll onward to the end of time. A godly man may start influences like a river of blessings that will also roll onward, making men happy until the end of time. Not until the great climax of human events has been reached—the conclusion of all deeds that go to make up the sum total of results—will men properly understand the mighty importance of having lived right.

A RETROSPECT OF LIFE

When time shall have passed into eternity, and we stand amidst the realities of that heavenly world and look backward to this life, we then shall understand more fully that this life is but a vapor, and that visible things are simply temporary—to be used only for a time. The earth will not abide forever, for it is made of crumbling dust, and belongs to things material. The sun, which has been shining for ages, will pass out of existence. The soul of man, with its affections and capacities, will never die, but in a world especially prepared for it, it will increase and develop while ages roll

on. The mortal flesh is simply the house in which we live and through which we correspond with this material world; it is simply the weight that holds us to this earth. Progression of the soul is here retarded and hindered in many ways, and its power of locomotion is limited by reason of weakness of the flesh; but when at last death looses us from our earthly surroundings, our souls will fly away to that better country to enjoy unlimited, unbounded freedom in that land where things are eternally enduring.

CONSISTENCY OF A FINAL JUDGMENT

To be consistent, if we acknowledge the righteousness of punishing one man guilty of an offence, we must also acknowledge the righteousness of the same punishment for the same crime committed by any other man, and the punishment of all men so guilty. Justice, then, demands that man be punished for his crimes. Human legislation binds on man imperfect laws, leaving many loopholes; it is limited in its scope and defective in its operation. Human laws are not sufficient in every sense. Two men each commit a crime of equal violence; one is caught, deprived of his life; the other escapes detectives, and hence punishment, and lives and enjoys freedom. Is that justice? Human legislation, too, forbids external doings, but can not take notice of nor punish motives hidden in the heart. Not only does logic demand a final judgment, but the Bible declares that God will bring *all* things into judgment, whether they be good or bad.

NO ESCAPE ON THAT DAY

Men may hide themselves in the deepest corners of

rocky fortresses, but who can hide himself from God? The Almighty will bring the guilty one who escaped the vigilance of human law out of his hiding-place and stand him before the One who sits as Judge of all the earth. Although the Lord seemingly delays his coming, and ages may yet roll on, there will be no safe retreat for the culprit to escape impending justice. The grave itself will not hide him; for God shall speak, and the dead shall hear his voice and come forth. Oh, awful day, when granite rocks shall rend, tombs burst wide open, and the gates of death unlock and stand apart to close no more forever! Death then shall be eternally left behind. No more will mercy's door swing open to invite those to enter who closed their earthly life in sin and rebellion against the throne of God. Awful beyond all description will be that day when all nations and tongues shall meet and individually give a final account to their Creator—to Almighty God.

What an awful day when God, who knows, shall touch the hidden springs of human actions and weigh the motives of every heart! Oh, the pallid faces on one side of the great white throne! Think of the happy ones upon the other side! Though all shall meet together, yet the examination will be personal. No one can appear by proxy, as before an earthly court, but "every one of us shall give account of *himself* to God." Riches, diadems, scepters, honor, pride, glory, traditions, and professions will all be left behind when men stand before their God, with no one to plead their cause. The books will be opened. The broken marriage vows, betrayed confidences, neglected duties, false statements, religious pretenses, disputings of God's Word, holiness fighting,

infant murdering, the secret acts of free love, and every other dishonest thing will be uncovered upon that day of days.

A WAY OF ESCAPE

Thank God, there is a way of escape, and that is Jesus Christ.

If the reader is a guilty person, repent of your sins, and ask God to forgive, and believe with all your heart, and all the dark past will be blotted out and remembered against you no more forever.

CHAPTER XV

MORAL RESPONSIBILITY

The religious instinct—or sense of moral obligation to a higher power—has been springing up spontaneously in the hearts of mankind in every age and among all nations. And since nature prompts him to do so, it is perfectly reasonable that man should worship something. Intuitively, man looks up for help. We are surrounded by powerful influences and potent energies, and our ignorance distracts and bewilders us. Conscious of its weakness, and instinctively believing in something it can not see, the soul looks upward for relief and strength. Earthly objects do not satisfy the longing soul. Physical wants may be satisfied; abstract philosophy may satisfy the mind; but the soul, living in a higher sphere or plane, still longs for something that is eternal. Emotions and satisfactions that spring from the earth are true to their sphere, but are not lasting. The soul was made to live in a higher world, and, looking down from that higher plane, is disgusted with what the world has to offer. Earthly love and passion may grow cold in life, and will end in death. The soul longs for eternal sunshine, and blissful environment that never changes. Bound up in a human body that is dragging it downward and hushing its longings for freedom, the soul, knowing well the purpose for which it was made, cries out in distress, “Where is my hope?” David answered: “Why art thou cast down, O my soul? and why art thou disquieted in me? *hope thou in God.*”

Literature and art offer much to man in the way of

developing the mind; but pure religion brings out the best there is in him, and develops the finer instincts of the soul. Mankind advances only as he looks upward and away from self and material objects. The more he thinks of God, the wider becomes his range of vision. The capacity of the soul can be expanded by daily intercourse with God, and thoughts of eternity. Eternal life can not come from, nor be maintained by, things of earth. The soul knows full well that what it longs for is an uninterrupted correspondence with an environment that will not pass away.

WRONG TREND OF MODERN THEOLOGY

The trend of modern theology points man away from God by attempting to undermine his faith in the Bible. It denies the fact of miracles, and it at one time divides and another time ignores the Deity. To ignore the fact of miracles on the one hand, and to give credence to fate on the other hand, as modern theology does at times, is inconsistent with Christianity. The Bible is plain and comprehensible, and needs no man's defence. Its brilliant light is shining over a thousand hills, and in a million hearts God sits upon the throne above "fate" and "chance."

WRONG CONCEPTIONS OF GOD

Thousands of souls are perplexed today relative to the character of God and subject of sin. Two extremes have been taken, namely, one laying emphasis upon God's love being so great that he will wink at, or overlook, anything wrong that men may do; and the other

that he sits upon his throne watching every move of the human race, ready to mete out vengeance upon every one who might make a mistake or side-step from the path of duty and virtue. One position gives license to almost any carnal act; while the other robs God of all love, and almost precludes the fact that men can be really saved from their evil doings, and the power of sin be so completely broken that men can be masters instead of slaves.

THE RESULTS OF CHOICE

It is a fact that there is only one moral road in the spiritual universe, and that all the world of mankind are, by choice, traveling in one direction or the other. The door of choice opens before each individual, and he can choose whichever direction he desires to go. If he wills he can choose the upward path; and then, by maintaining his integrity to God, every day's work will add to his moral worth, and thus his footsteps become surer, his pathway brighter, and his courage stronger, until at last he rises above the clouds of earth and enters the eternal city. If he chooses the pathway leading downward, every day's action, by the law of accumulation, adds to his load of sorrow, his pathway becomes more slippery and perilous as it descends, and at last he passes over the line of mercy and is lost to God, hope, and the pure in heart forever.

“There is a line by us unseen,
Which crosses every path;
The hidden boundary-line between
God's patience and His wrath.”

IGNORANCE CONCERNING SIN

The words of Jesus, the Master-Teacher, uttered while

he traveled the flinty hills of Galilee, are still ringing through the ages: "Ye shall die in your sins, whither I go ye CAN NOT come." Again and again he taught his disciples that nothing unclean, deceitful, or unholy could enter that heavenly country he was going to prepare for those who were willing to follow his steps. He made a distinct line between the moral and the immoral, between those "who serve God, and those who serve him not."

Many times we have heard those who profess to be Christians pray as follows, "Lord forgive us our many sins," etc. In a popular religious hymn we find these words, "Forgive the secret sins we do not know." We often hear testimonies to the effect that the testifier is not sure whether he is saved or not. We have heard intelligent people testify that they were saved many weeks or months before they knew it, or became aware of the fact. A fundamental mistake has been made somewhere in our religious teaching, for the Bible speaks in positive terms that "he that hath the Son hath life; and he that hath not the Son of God hath not life," and that God will "give knowledge of salvation unto his people by the remission of their sins." The whole tenor of Scripture is to the effect that the day we call upon God, he will answer us, and if we seek him with our whole heart we shall find him. If we allow the premise that one could be saved six months and not know it, by the same logic we could deduct that we might lose it six months and not be aware of the fact, which is as ridiculous as it is unscriptural.

TRUE ETHICS OF MORAL ACTION

Every idea has an impulsive element. The child sees a green apple, or the moon, and wants it; it acts regardless of digestibility or distance. We see the same impulsive element in grown people. Peter, for example, when he jumped into the Sea of Galilee. We educate our children to wait and reason before they act, for intelligent action is always based upon intelligent thinking. There are three kinds of acts, namely, moral, non-moral, and immoral. 1. Moral acts—acts in harmony with the laws of society, of conscience, and the Word of God. 2. Non-moral—not involving principles of right and wrong; requiring no action of the will, involuntary. 3. Immoral—acts out of harmony with the laws of society or standards of moral actions.

VOLITIONAL ACTS

Motive marks the dividing line between moral and immoral action in spiritual matters; for sin—transgression of God's law—in its entirety does not consist alone in outward acts, but in the heart's giving consent to do or not to do. An act of which the Lord takes notice must be the result of knowledge. During the Old Testament dispensation there were sins of ignorance, much like there are today in statutory law; but that is not true with respect to the gospel. Proof: "Therefore to him that *knoweth* to do good, and doeth it not, to him it is sin" (Jas. 4:17). "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say *We see*; therefore your sin remaineth" (John 9:41). Paul, when relating his former condition, said: "For I was

alive without the law once [when he was an innocent child]: but when the commandment came [when he had learned right from wrong], sin revived, and I died" (Rom. 7:9). "For where no law is, there is no transgression" (4:15). "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (7:7).

To commit sin, then, we must knowingly, voluntarily, do what the Bible forbids, or positively refuse or omit to do that which it commands or enjoins. Many an honest soul has stumbled over 1 Cor. 13:5, which states that those who are filled with the love of God "thinketh no evil," etc. Thoughts come into our mind from various sources, namely, from the Lord, from the devil, from passion, from the creative or reflective power of the brain, from what we see, hear, smell, or taste. These thoughts—no matter whether good or evil—are not *our* thoughts until we give consent to them by our will. For example: The devil might have pushed Christ off the pinnacle of the temple, but that would have accomplished nothing; so he tempted Christ to act *voluntarily*, which Christ positively refused to do. The Bible states that Christ was tempted in all points like as we are, yet was without sin, i. e., he never yielded.

"Yield not to temptation,
For yielding is sin."

The motive behind the act defines and determines the innocence or the guilt.

STEPS TO THE COMMITTING OF SIN

1. *Temptation*.—Every person is tempted when al-

lured to do what he knows to be wrong, and he is enticed when the matter in question seems to be desirable to perform.

2. *Choice*.—Events make neither heroes nor cowards—they simply reveal them; similarly, temptation makes neither sinners nor saints—it simply reveals them. We *choose* to do, whether good or bad. Choice, the second step in the committing of sin, then leads to the third step.

3. *Action*.—In reality, sin is committed when the choice to do wrong is made. Action is but the sin made visible, it is that which reveals our sin to man and effects transgression against society as well as against God.

THE NUMBER OF SINS THAT MAKE A SINNER

In 1 John 3:4, we read, “Sin is the transgression of the law.” Transgression is a compound word, and the prefix “trans,” meaning across, over, is in common usage. We find its proper meaning in such words as transpose, translate, transparent, transmigrate, transatlantic. The Bible forbids certain acts, and he who deliberately disobeys is called a transgressor, i. e., one who crosses over upon forbidden ground. “Judas by transgression fell” (Acts 1:25).

Many are deceived concerning the effects of one sin. People have been taught to believe that one sin is not very dangerous, and that all commit sin occasionally. We must not forget that the Christian life consists in a relationship or an attitude for Christ, and that a sinful life also is an attitude against Christ. The number of sins committed will not decide our eternal destiny, but

we shall be judged by principles and attitudes rather than by external acts. Suppose a man murders one man, another murders ten men, and a third murders twenty men. All are caught and condemned to death. They will not hang the man twenty times who killed twenty men, nor the man who killed ten men ten times, but they will hang all of them once, because they were all murderers. How many spots of leprosy would one need to have to be a leper? How many sins would one need to commit to be a sinner? What does the Bible say about one sin? "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all" (Jas. 2:10). It is the principle of sin that is wrong, for one sin contains the seeds of all other sins; hence, "Transgressors shall be destroyed together," and, "The soul that sinneth, it shall die."

No one is absolutely safe until he is saved, not only from the outward practise of sin, but also from the love of it. Jesus Christ has appeared in the end of the world to put away sin by the sacrifice of himself, and it is appointed unto man once to die, and after this the judgment. So Christ was once offered to bear the sins of many, and unto them who look for him will he appear a second time, without a sin offering. On that day he will lay aside his mediatorial robes for those of judgment, and the sheep and the goats will take their proper places, the balance of life will be struck, and each will go to his eternal reward. That will be the last act in the great drama of life. Reader, on which side will you stand?

CHAPTER XVI

THE INFINITE GOD

All nations believe in a great "First Cause," a God; a moral fall; and a life beyond the grave. Altars to a known or unknown God have been erected in every age and in every clime. The true God is an infinite, spiritual Being, and can not be demonstrated by mathematics or chemistry. God is not a physical entity, and thus can not be revealed by the sense of smell, taste; feeling, nor heard by the physical ear. He can be discovered only by the sixth sense—the moral sense. The Israelites demanded a sign, and so God tried in various ways to reveal himself. He spoke in thunder-tones from the mountain-side, and appeared in pillars of smoke and fire. He led them with a mighty hand; fed them with manna from the skies and imported quails from over the sea. But the more he tried to demonstrate himself to them, the thicker became the veil. The Greeks sought after wisdom, and seemingly believed they could discover God by mental efforts; but they failed miserably, although they reasoned to the tenth power. When the great apostle Paul visited Athens, the very seat of Grecian civilization, he found that they knew of the infinite God only as an unknown quantity. He told them that the God they ignorantly worshiped was a spirit, and that he was God of the whole earth.

Jesus was walking through Samaria, and came to Sychar, and stopped at Jacob's well to quench his thirst. He asked a Samaritan woman to give him a drink. An interesting conversation took place, and finally the wo-

man perceived that her visitor was a prophet, and a Jew. She then threw out to him the remark that the fathers of Samaria "worshipped in *this* mountain," meaning Mt. Gerizim, their religion was that taught by Sanballat, the Horonite; "Ye say," she continued, "that in Jerusalem is the place where men ought to worship." "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *God is a Spirit*: and they that worship him must worship him in spirit and in truth" (John 4:21-24). Thus Jesus revealed the nature of God. And from that day to this, it matters not where, on the mountain-top or in the valley low, upon what seas or underneath what skies, where one, two, three or more, are bowed in humility of heart, there is erected an altar of prayer. If God were a literal being today, we would kill the fatted calf, or take him a garland of flowers. If he were dwelling in some city or hamlet across the sea, we would go on a pilgrimage to do him homage; but God is a Spirit, and dwelleth not in temples made by hands. The sacrifices acceptable to him are contrite hearts and submissive wills.

The New Testament reveals God as

INFINITE IN EXISTENCE

The God whom true Christians worship is boundless,

limitless, unchangeable, and eternal. He can not be fully explained. To attempt to bring him into the scope of language would be an attempt to bring him into limitations, which is impossible. He is the high and lofty One, who inhabiteth eternity. Infinite is he in his existence. Time to him is as though it were not; he takes no particular notice of an hour, a day, a month, or year; a thousand years is as but one day with him. He takes less notice of a period of duration than we would of a dry leaf falling to the ground. Being infinite in existence, he has ability to fulfill all of his promises relative to time. Being eternal, he is able to keep us from falling during life's short period, to be with us in death, and to be our companion throughout all eternity. He is unchangeable in nature, and this is a guarantee that his attitude toward us will never change; that fact brings confidence and trust to a weary soul, and stimulates courage in those who are weak. God is limitless in knowledge. In Acts 15:18 we read, "Known unto God are all his works from the beginning of the world." The blue-print of creation is ever before him, and he remembers the combination of circumstances leading up to the fall of Adam and Eve in that early morning of time. He knows every event that has happened backward to the beginning, and he can lift the curtain and see what will take place unto the very end of time. "Remember the former things of old; for I am God, and there is none else." "I am God," he declares, "and there is none like me." "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9, 10). There is no cave

so deep where God can not see the guilty one, for daylight and darkness are both alike to him. He knows the very thoughts and motives of every heart. "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man *what is his thought*, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts, is his name" (Amos 4:13). Man can not add one inch to the diameter of the earth, nor subtract one foot from its circumference. Man can not add to creation, nor stop the wheels of time from rolling on. "I know," declares Solomon, "that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that man should fear before him" (Eccl. 3:14). The Psalmist, when meditating upon the boundlessness and unchangeableness of the nature of God wrote in Psa. 102:25-27, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end." From everlasting to everlasting he is God.

INFINITE IN WISDOM

Scientists claim that all things in the great laboratory of nature are perfect: from the mighty mastodon of pre-historic ages down to the amoeba, or infinitesimal electrons, which mark the ultimate division of a substance. God makes no mistakes. He works upon the plan of economy, hence there is only one sun to shine

upon the earth, one Christ to save from sin, one gospel age, one death, one judgment, and one home for the saved. He fully understands that mysterious force we call life, and how from that transparent, homogeneous jelly known as protoplasm, can grow a bird, a fish, a vegetable, or a man. Whenever we limit the Almighty, we set sail upon an uncertain sea. I can see the greatness of God everywhere; not only in the fact that he holds the mountains in his hands, but that he marks the sparrow's fall. God knows how many souls there are in paradise or lower hades today. He knows all about me. He reads our thought as we read a book, and has a record of all our acts. He is infinite in wisdom. He says to poor, weak man, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The great apostle Paul, when meditating upon God's willingness to assist us in solving the problems of life, said, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

INFINITE IN HOLINESS

God is absolutely pure, and nothing sinful can stand in his holy presence. He will not wink at, or overlook, the transgression of any law. Sin is not allowed within the walls of that heavenly country.

"Heaven is a holy place,
Filled with glory and with grace;
Sin can never enter there.
It will stop you at the door,

Bar you out forevermore,
Sin can never enter there."

God hates sin just as badly on the earth as he does in heaven, and the only reason he allows it here is because he recognizes man's free agency. Sin is always wrong. It is just as sinful to take God's name in vain in a saloon as it would be in the church edifice. God condemned sin in the angels, in the garden of Eden, in the Jews, and he equally condemns it today. The man who does wrong, God will condemn, whether it be a king upon a throne or a peasant wearing wooden shoes. God condemned sin in King David, Christ condemned the same sin in a poor woman, and the Spirit condemns sin equally with the rest of the Godhead. The Father, Son, and Holy Ghost were united in man's creation, in his redemption, and will also stand united on the final day of judgment. The principle of sin is rebellion, and will be branded and punished as such when the balance of life is struck.

INFINITE IN JUSTICE

Being infinite in wisdom, God could not be otherwise than infinite in justice. He knows, and he will not forget. It was he who set in motion that awful law of cause and effect, the law of accumulation, the law of compensation; hence, every person will get back dollar for dollar, inch for inch, deed for deed. The rich man refused Lazarus a crumb of bread, and in turn was refused a drop of water. God is no respecter of persons, and that guarantees a just reward. No bribe will be accepted, no private pulls will be recognized. Today is

the day of mercy, but tomorrow may be the judgment day. People who have not received justice today will get their just dues then. There is no man suffering in lower hades today, or will ever suffer in the lake of eternal fire, who is innocent. The infinite God is Judge. One thought which brings comfort to my heart at this time is the fact that on the day of final judgment all the innocent will be safe. No person will escape, and no deed will be overlooked. Even he who gave a cup of water in the name of a disciple will not lose his reward. God is also infinite in mercy, and is not willing that any should perish, but that they should seek his face and live.

INFINITE IN KINGSHIP.

The prophet Isaiah, in speaking of the kingship of God, said: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end" (Isa. 9:6, 7). It would not be just for the Lord simply to save people and then leave them helpless, or provide for them no home. He has prepared for them a city, and that hope inspires them on. The soul knows full well that the conditions of eternal bliss and happiness are not to be found upon this earth nor in the bodies we now occupy. Even if the earth should never be destroyed, our bodies are doomed for death and decay. One may seek a higher altitude, a balanced ration, and a perfect sanitation, but he can postpone death only temporarily. Even if he possessed

an eternal body, he could not live here forever, for heaven and earth *shall* pass away.

The conditions of eternal life are not possible with our present surroundings. The three conditions necessary are: (1) A quality of condition—a new creation—which we receive in Christ; “If any man be in Christ, he is a new creature.” (2) Bodies that will not wear out—which we shall receive at the resurrection; “Who shall change our vile body, that it may be fashioned like unto his glorious body” (Phil. 3:21). “And Jesus answering said unto them, . . . They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither . . . die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Luke 20:34-36). And (3) an environment that will never change. This last condition the Master has gone to prepare; “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:2, 3). It is called a new world, a heavenly country. The kingdom of God is infinite, unchangeable, limitless, and eternal. The blessing of God we now possess is limited only by reason of our human bodies and environment. With the discoverer we cry, “Eureka!” and with the poet we exclaim, “I have found it Lord, in thee!”

CHAPTER XVII

THE JUDGMENT-DAY

The judgment is a great and solemn event to which the world is swiftly hastening. Soon the thoughtless millions of earth will be called to halt from their mad rush for gold, and then they will discover that the deceptive bubble has, at last, evaded their grasp. Standing in the light of a blazing world and beholding the heavens wrapped in sheets of fire, poor sinners will understand, and that too late, that the door of mercy has closed to be opened no more forever. The judgment is the next great coming event, and it will mark the final chapter of earthly activities. The path from the cradle to the grave is short. Measured in the light of all time, the earthly life of man is but a flickering flame, a tiny spark, a flash of fire. But that is not all of life. It is but the least noteworthy of some lives—of the lives of those who were truly great. They live on. We live not only in time, but we shall exist throughout all eternity. The sum total of all the world has today, of all civilization, all knowledge, all love, all happiness, all understanding, all the joys and comforts and pleasures of existence, are the fruits of lives lived before, humans who have gone on, beings who existed, struggled, developed, drove ahead, and left a better world behind them when they entered the tomb, a happier human family, a more desirable existence for their children and their children's children. The deeds that men do live after them, and the sum total of those deeds determines the record they must meet upon the judgment day. We will now proceed to give five reasons why the judgment day will be the greatest day in the history of man.

THE GREATEST ASSEMBLAGE OF ALL TIME

The greatest concourse of people that ever assembled will meet together upon the judgment day. The signal will be the trump of God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." I have tried to picture in my mind what the bugle's blast will be like, whether loud and deep, like the thunder as it rolls along among the threatening clouds, or like the shrill, clarion notes of the Alpine bugler, whose sounds echo and reverberate among a thousand hills. Whatever that call of God may be like, it matters not; for we know its voice will be sufficient to awake the sleeping dead.

People expressed surprize in Jesus' day at his teaching, and upon a certain occasion he increased their bewilderment by exclaiming: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). What an awful sight to behold all of Adam's posterity gathered together in one great crowd, with not a straggler left behind! The lone traveler who perished while in search of the north pole, and the men whose bones lie glistening beneath a tropical sun, will together hear the trumpet's sound and arise from their beds of heat and cold. That voice shall penetrate the great Westminster Abbey, the burial place of kings and poets; and the infamous King Henry VIII and Bloody Queen Mary, together with Gladstone and Edith Cavell, and all those who sleep in all the

cemeteries of earth, shall hear that voice and shall obey its call.

One time the writer visited one of the greatest cemeteries in the world, and it was evening. The summer's sun was setting behind the western sky, and long shadows were lengthening out upon the plains. All around me were tombs and monuments. I thought of that great upheaval which will take place when God shall speak from the skies, and I said to myself, How idle a boast is the immortality of a name or the perpetuity of an embalmment, for at the command of God every grave will give up its dead! I thought also of Moses, whom the angels buried away in the land of Moab, that his body would also come forth and take its place before the judgment seat of Christ. The mummified bodies of those who lived in other days, who now lie in state in museums or catacombs, upon that day will burst their ancient wrappings and stand up to be judged by the great God of heaven and earth.

The sea also shall give up its dead. Down among the coral reefs of the ocean, where the petrified bodies of Christian and pirate lie, that voice shall reach. The bodies of those who went down with the Titanic, the Lusitania, the Slocum, the Eastland, and every other wreck at sea, will hear that trumpet call and arise from their watery graves. Oh, awful day, when the unnumbered dead shall arise from their beds of dust! when granite mausoleums shall burst asunder! and all Christians, all murderers, and those murdered, upon whatsoever seas, or under whatsoever skies, shall meet before the King of kings and the Lord of lords! Daniel declared that the multitude of those who sleep in the earth

shall awake, some to everlasting life, and some to shame and everlasting contempt.

TIME SHALL BE NO LONGER

The ceaseless flight of time has been the subject of much reflection in the minds of serious men in all ages. Essays, poems, proverbs have been written expressing the sentiments awakened in reflective minds as they beheld the onward course of the great river of time, bearing on its bosom all things mortal. Time has been the most victorious conqueror of all ages. Before his scythe the strong form has bowed and been laid low. The sword that carved out ancient empires has become useless and rusty by the hand of Time. No man has written his name so high in the temple of earthly fame and glory but what Time shall cause it to perish. Man has built monuments on the earth: cities intended by those who built them to endure always, have been changed by Time in his onward march. The drifting sands of the desert are now blown across the places where once proud capitals of empires stood. Man has by his intellect and genius bound the mighty giant Steam and compelled him to work. He has harnessed the invisible forces of electricity and can turn on or off its current as he pleases: but before the onward course of Time, he is helpless. Not for a moment will time pause in his flight, though the efforts of all things mortal were concentrated upon that one purpose.

But though Time will not heed the beseeching cries of mortals, he instantly acknowledges the commands of Him who inhabits eternity. God who carved the fraction time out of infinite eternity, has determined its end,

and soon he will commission his angels to stand upon the sea and land and swear that time shall be no longer. How solemn the mind becomes as we approach the limits of time and view the portals of great eternity! Time no longer! To the unsaved this must be particularly solemn. Time has been full of God-given opportunities for men to prepare for the ushering in of eternity. Christ has, for long ages, sat upon the throne of mercy. The fountain filled with blood has been freely opened for sin and uncleanness. The Spirit of God has pleaded mightily at the door of men's hearts. The gates of paradise have stood ajar. The star of hope will always shine while time lasts; there are few human hearts over whom its rays are not shed. Hope lives long and dies hard in the realm of time; but when that mighty angel shall have lifted his hand to heaven, for those who are still unsaved the star of hope will have forever set. In place of its elevating influence, the dark pall of eternal despair will cast its gloomy shadow across the sinner's sky. In dark waters of remorse the human soul will sink downward.

What we know of sin's effects during time foreshadows the fearful depths of suffering that await the guilty one in vast eternity. The cessation of time will open the flood-gates for those waters to flow in upon the soul forever. No hope, no comfort, no love, no light, no peace, no joy, no bright tomorrow, no sweet by and by; but dark despair, wretched remorse, a lashing conscience, demons, and, worse than all else, the eye of an angry God—these things, and even more, will fill up the sinner's existence in the dungeons of hell, when time has completed its course and eternity has begun. Oh, eternity! thou ageless age! upon whose broad expanse

ten thousand ages are but foam. Eternity! No ages to count, no cycles to roll around, no infant days or old age, and no end! Oh, my God! what has eternity in store for me? What pain, what sorrow, what remorse? or what joys, what happiness hast thou in store for me when time shall have run its course?

When time ends, every clock in the universe will stop, and every human heart will cease to beat. The Indian will stop chasing the deer, and the miser will stop counting his gold; the plow will be left in the field with the furrow unturned, and the woman will drop her broom—and all will hasten to the judgment bar of God. The poor neglecter will stand aghast when he beholds the door of mercy closed never to be opened again. There will be no loved ones to greet the sinner in the dark regions of despair; for maternal love, paternal pity, and brotherly consolation will never be known in that land of demons and moral outlaws. Oh, God, help men and women to place a more proper estimate upon the value of time and opportunity while time still exists!

THE WORLD SHALL BURN UP

Jesus said, "Heaven and earth shall pass away." And Peter exclaimed: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering toward us, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what man-

ner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pet. 3:9-12).

The story is told of a man who built a frame house in a place where great hurricanes oftentimes swept across the plains. He had been warned time and again, but to no avail. One day, without warning the storm came on. The family fled to a sod house just in time to see the former structure scattered by the wind. The storm increased its awful fury, and they ran to the cave in time to see the sod house also scattered across the plains. The storm still increased, and the water filled up the cave, and they were all driven out into the storm. Some lost their lives, and their property was all destroyed. It will be the same upon that final judgment day. An awful storm of fire will sweep across the earth and sky. The poor sinner will have no place to go. He will flee from his moral works, and the house of tradition will be destroyed. His refuge of lies shall be swept away, and naked he will be forced to stand in the presence of Almighty God. Oh, awful consternation! Men calling for rocks and mountains to hide them from the face of Him who sitteth upon the throne! But the rocks and mountains shall have fled away, and naked, destitute, with no one to plead their cause, poor sinners will meet their doom. Like one of old, thank God, I can say, "In the Rock of Ages I will hide me till the storm be overpast."

MAN'S ATTITUDE WILL CHANGE

Few, indeed, gave heed to the teaching of Jesus Christ

when he walked the shores of Galilee. The sermons he preached on the mountain-sides of that eastern country were masterpieces, and twenty centuries of brained men have not been able to add anything of worth to the rules and maxims he laid down in that long-ago age. He had no name, and his voice was not heard in the streets. He was a great man—the compassionate One, the friend of sinners—yet he was not appreciated. God declared at one time that Christ was his Son, and Jesus often declared himself to be the Son of God; but man could not be compelled to believe that it was true. Great men have arisen, like Cicero and Seneca, of Rome; Socrates and Plato, the philosophers; Raphael, the painter; Homer, the poet; Galileo, the astronomer; Gladstone, the statesman; and George Washington, United States' first President, and we give them all the honor due their name and work. But the Bible says, concerning Christ, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

The judgment day will not only be the greatest day in all history from the simple standpoint of that great assemblage, but it will be great because every man, woman, and child will be upon their knees. That mighty prayer-meeting will not be one of entreaty or supplication, but of acknowledgment, simply a giving of consent to the awful fact that they had been mistaken, and that Jesus Christ is indeed the Son of God. Few saw him at his first appearing; but when he comes again "every

eye shall see him," and the whole world will discover and acknowledge that Christ is King. The time to kneel and pray for mercy is now, for when the judgment day arrives it will be too late.

GOD'S ATTITUDE WILL CHANGE

There is no other name given under heaven whereby men can be saved but the name of Jesus Christ; on the day of judgment, however, Christ will lay off his mediatorial robes and put on those of a judge. He will, on that day, assume the role of Judge of the Supreme Court. No mediator then shall be found, and, hence, no one can gain an audience with the great God. Christ will no longer be the Savior, but one of an offended Godhead. The books will all be brought in, and the world of mankind will be judged out of the things written. Man must then give an account to God, Jesus Christ, the Holy Spirit, and the Word of God, for the use made of time. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:31-34, 41, 46).

Reader, what would be your condition if all these things should happen tonight? Prepare to meet thy God!

THE END

All things upon this earth will have an end,
 For of the dust were each and all things made:
 The mighty oak that boweth not its head,
 The earth, the sky, the flower, and tender blade.

The nightingale shall cease its pleasant song,
 And place its head beneath its feathery wing;
 The whippoorwill, that chants the evening long,
 Will close its eyes, no more on earth to sing.

The cattle grazing yonder on the plain
 Will cease, and seek a shelter where to rest;
 The wildman, living in his house of cane,
 Will watch the sun go sinking in the west.

The bride, adorned with robes of spotless white,
 With crimson cheek, and pulses beating fast,
 With happy thoughts of future years—that night
 Will ne'er mistrust that day on earth is past.

The murderer, low crouching in his cell,
 Will think of youth, of home and mother dear;
 Not thinking that so soon the flames of hell
 Will blanch his cheek, and freeze his heart with fear.

The sun will kiss as usual the west,
 And fling his smiling rays o'er land and sea;
 And myriads on the earth will go to rest,
 And dream of love, of wealth, and time to be.

But hark! what means that solemn trumpet call?
 The sleeper wakes bedazed with such a sight;
 "O rocks, O mountains, come and on me fall!
 Oh, would to God I knew this were the night!"

The earth will reel and fall to rise no more,
 The long, long day of mercy will be past;
 The spotless bride of Jesus then will soar,
 To lands where vernal flow'rs forever last.

CHAPTER XVIII

THE CHRISTIAN'S HOPE

The hope of immortality and eternal life is as old as the history of man. The religion of every country contains elements of the hope of a life beyond this one. Job, in probably the oldest writing in the Bible, asks, "If a man die, shall he live again?" and then by inspiration answers the question, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee" (Job 14:14, 15). The great apostle Paul was writing to the Thessalonians upon the duties and responsibilities of a holy life, relative to our duty to God and our fellow man, when, in answer to their questioning concerning the future life and its possibilities, which I infer was mingled with certain doubts and fears, he leaves his subject in hand in verse 12 (1 Thessalonians 4) and in verse 13 begins a line of discussion relative to the question of meeting our loved ones beyond the grave. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort

one another with these words." Genuine faith contains no element of uncertainty, and so we believe, as the great apostle has taught us, that those who have died in Christ, God will bring with him, and that we all, who are saved, shall be together forevermore.

That troublesome question of a home beyond the grave is forever settled in the words of the Master in John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." If the promise of a life beyond this present one had been a myth, or tradition, instead of a fact, Christ would have told them so; but he positively stated that their hopes were based upon truth, insomuch that he told them to give it no more anxious thought. Some one expressed the hope of eternal life in the following verses:

"There is no death, the stars go down
To shine upon some fairer shore,
And bright in heaven's jeweled crown
They shine for aye and evermore.

"There is no death, the leaves may fall,
The flowers may fade and pass away;
They only wait through wintry hours
The coming of a glorious May.

"And ever near us, though unseen,
Their dear immortal spirits tread;
For all the universe is life:
There is no death, there are no dead."

SHALL WE KNOW EACH OTHER THERE?

When we lay our loved ones away in the silent grave, the question always arises, Shall we know and love them on the other side as we knew and loved them here? In considering this phase of the subject, we must ever keep in mind that earthly love is simply an earthly expediency, and that we shall leave it behind us at death the same as we shall all other earthly things. There will be no physical sex in eternity. Human love, our children, our husbands and wives exist as such only where there is physical sex, viz., in this life. When asked whose wife the woman who had had seven husbands here would be in heaven, Jesus plainly taught that the belief that in the future world there would be human love and family ties, was an error, and he explained why in Luke 20:34-36. As to the thought of knowing people in heaven, the Bible assures us that we shall retain our memory in the future world. Memory will contribute to our gratitude and joy throughout all eternity. If memory should cease, we could not sing that new song intelligently—namely, of sins washed away by the blood. If redemption were not to be the object of our remembrance, it would not become the theme of our praise. Memory is necessary to the preservation of our identity. Instead of our faculties being destroyed in the future world, they will be strengthened. Abraham said: "Son, remember that thou in thy lifetime," etc. Memory is fertile with ideas and thoughts that make us happy or miserable. Memory is a kind of reprint upon the consciousness, of the soul's activities. When it is awakened, it sets a train of thoughts in motion which run backward over the past recalling the good and the evil.

Memory resings the songs of childhood and re-echoes the voices of our departed dead. Memory is the basis of recognition, hanging the outlines of the faces of our friends like pictures on the wall. The martyrs exclaimed (Rev. 6:10), "How long . . . dost thou not judge and avenge our blood on them that dwell on the earth? . . . And it was said unto them, that they should rest yet for a little season." How could they ask such a question or obey what was told them without the faculty of memory, or reasoning faculties that gave confidence and hope?

Jesus said, "The queen of the south shall rise up in the judgment with the men of this generation, and condemn them." "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it" (Luke 11:31, 32). The power of the foregoing argument has its foundation on memory and knowledge of comparative opportunities. If we shall be unable to recognize each other in heaven, then there must be a loss of memory. Heaven is represented in the Bible as a place of increase, not decrease. In the ninth chapter of Luke we have an account of Christ's transfiguration. On that occasion Moses, the great law-giver, and Elijah, the prophet, who lived hundreds of years apart, met, but the apostles knew them, and Moses and Elijah "spake of his [Christ's] decease which he should accomplish at Jerusalem" (v. 31). It is evident that they remembered prophecies relative to the manner and place of Christ's death. Mental philosophy teaches us that personal identity will never be lost, and if we can know ourselves, we can recognize each other, as was the case with the rich man, the beggar, and Abraham.

ALL MUST DIE

Death is a door through which all must pass in order to reach that heavenly country. Physical death means a separation of the soul from the literal body; but on the morning of the resurrection, the soul and body will unite again, never more to be separated. There are many mysteries connected with the resurrection of our bodies; nevertheless the doctrine is Scriptural, and was taught by Christ himself. The same body in which we live will come forth from the grave, and we rejoice in the fact that it will be changed. The selfsame body that was sown in corruption will be raised in incorruption, that was sown in dishonor will be raised in glory, that was sown in weakness will be raised in power. It was sown a natural body, but will be raised a spiritual body. While upon this earth, the incorruptible soul is in union with a corruptible body; but when God shall speak on that resurrection morning, the mortal body shall arise transformed and immortalized. The last traces of human weakness shall have gone forever; no more tears shall run down over innocent faces; no more shall sin or death be known. Instead of weakness, there will be the perfect hand, the clear eye, and the attentive ear. No more trembling limbs and tired feet bearing the weight of long years of suffering shall be seen or known. No more blind people groping around, nor children crying for bread; no more sickness, sorrow, or death shall be known in the land; and no miasma or fever shall be in the air.

Consumption, the white man's plague in the West; leprosy, the plague of the East; and cholera, of the South, will never be mentioned beyond the resurrection

day. No more doctors, no hospitals, no ambulances, no crutches, and no cold and chilly winds to blow. There will be no night there, but perpetual sunshine. As immortal athletes, unencumbered and unconquerable, we shall run and not be weary, we shall walk and not faint.

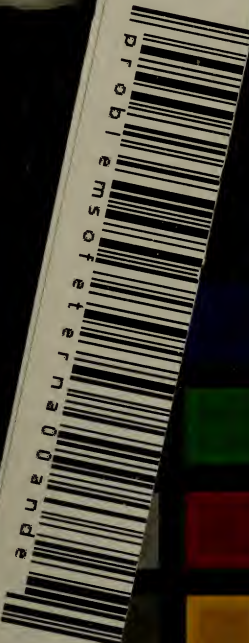
Oh, blessed land of eternal day! Most gladly will I lay this body down into the silent grave to await that resurrection call. God shall call, and I shall answer him, and shall arise with my stammering tongue unloosed, and the physical defects which have been handed down to me for long generations, gone forever. I do not look upon heaven as a place where long rows of saints are continually kneeling chanting *Te Deums*, nor of people lounging under the tree of life; but I believe heaven will be a place of restful activity, where with eternal companions we can honor God, and explore and expand forever. Oh, that quenchless longing for immortality! That irresistible, mysterious, undefined impulse that forever leads us onward toward that land beyond life's setting sun! The fact of a future resurrection of our bodies, in my opinion, is no more wonderful than the fact of creation; for either work requires the hand of omnipotence. Like one of old, I ask, "What, when, and how shall all these things be?" and the answer comes back as it did in other days, "Go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." Reader, art thou prepared to meet thy God?

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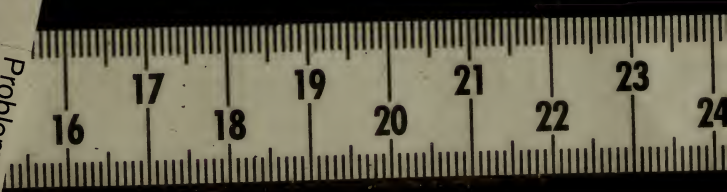
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